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A LIST OF THE SYRIAN ORTHODOX PATRIARCHS BETWEEN 16TH AND 18TH CENTURY

A historical supplement to Michael the Syrian's Chronicle in a MS. of Ṣadad

BY

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We present here a historical supplement to the Chronicle of Michael the Syrian, in the form of a list of the Syrian Orthodox Patriarchs with some references to their lives, their deeds and their consecrations. It was added to a copy of colloquial Arabic translation of the Chronicle of Michael the Syrian found in Ṣadad at the church of Mār Diyūdūrūs. This translation[1] was made by Grīgūryūs Yūḥannā Šqayyr of Ṣadad[2], Metropolitan of Damascus (d.1769)[3]. Other copies of the same text: Amid; Jerusalem, Dayr Mār Murquṣ, ms 210[4]; London, B.L., Add. 4402[5]. An abridged version exists in the Vatican City: Biblioteca Apostolica Vaticana, Borgia Syr. 922[6]. We shall present here an edition of the historical supplement based on the copy of Ṣadad with English translation.

The Ṣadad copy is a Garšūnī manuscript written in Serṭō on Tamūz 5, 1763 by Ibrāhīm Aḫras; it measures 45×30 cm, and contains 387 folios, 40 lines, in two columns. In ff.380^r-386^v, there is a supplementary history of the

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1) The original copy of this translation was found in the church of the 40 Martyrs in Mārdīn, but today no one knows where it is.

2) Ṣadad an old, small town Southeast of Ḥoms. Cf. AL-ᶜARAB (1995).

3) Bishop Grīgūryūs Yūḥannā Šqayyr of Ṣadad was thaught by Basile Šukr Allāh, the famous Maphrian of the Syrian Church in India. He became a monk in Dayr Mār Mūsā al-Ḥa ī near al-Nabk, was consecrated bishop for Amid by Iġnāṭiyūs Ğirğis III in 1755, eventualy beame bishop of Damascus. He died around 1769+. Cf. BARSOUM (1940), s.1, pp. 186-189.

4) Cf. DOULABANI (1994^b), p. 415. We compared the historical supplement of Ṣadad's text with the text of Dayr Mār Murquṣ, ms 210, and we found them to be in agreement.

5) Bruno Miessner published a list of the Syrian Orthodox Patriarchs, based on a Syriac text which was added to the ms. B.M, 4402, accompanied with German translation, but the list is very brief, and lacks information, and was recently (1872) compared with Ṣadad. Cf. MEISSNER (1894), pp. 295-305.

6) Cf. BAUMSTARK (1922), p. 300, n. 6; BARSOUM (2000), p. 396. The Arabic version of the chronicle of Michael the Syrian, Cf. CHABOT (1899), p. XLV.

Syrian Orthodox Patriarchs, of the 16th-18th centuries, added to the list of the Syrian Patriarchs in Michael the Syrian's Chronicle. The writer, to bridge the gap between Michael's list of patriarchs and the historical supplement, added Bar Hebraeus's source for the list of the Syrian patriarchs' names of the 13th-15th centuries[7]. The style of this historical supplement is simple, with many linguistic mistakes; it is apparent that the writer devotes a large part of his work to some patriarchs, but in other cases gives only the patriarchs' names.

It is obvious that the writer based his work on numerous documents, as it contains various enumerations. Sometimes there are also included lists of bishops active during some of the patriarchs' leadership, some of the problems that the church faced in that period, etc. On the other hand, the writer himself witnessed numerous events, which he had registered; it is noticeable that the information from the end of the 17th century is presented in much more detail. The writer was concerned with registering events directly or indirectly related to, and assess with his diocese, Ḥomṣ, and the surrounding region of Ḥomṣ. It is easy to distinguish that another part of this supplement was continued later by another hand in the beginning of the 19th century. Folios 384r-386r comprise a historical tract of the life of the two patriarchs Ğirğis of Mosul (d.1782)[8] and Mattā (d.1817)[9], as well as a list of bishops whom they had consecrated, covering the period between 1759 and 1803.

The list is particularly interesting because it offers information from the period between the16th and the end of the 18th centuries; it casts light on this period of Syrian Orthodox Church history for which documents are scarce. It is similar to the historical supplement found in Bar Hebraeus' Church History, written at the end of the 15th century. The chronicle provides a lot of information on the situation of some parts of the Syrian Orthodox Church, for example, Ṭūr ᶜAbdīn[10], Šām and other dioceses, including lists of bishops' names and information about Latin missionary activity in the Middle East, especially in Aleppo.

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7) At the end of the XVth century a historical suplement was added to the Bar Hebraeus church history, which concerns the history of the Syrian patriarchs of the XIVth and XVth centuries.

8) Patriarch Iġnāṭiyūs Ğirğis III from Mosul, (1768-1781). Cf. ABŪNĀ (1993), pp. 264-267; BARSOUM (1940), s.I, pp. 22-26.

9) Patriarch Iġnāṭiyūs Mattā (1782-1817).

10) Ṭūr ᶜAbdīn a mountain connected with the mountain of 'Izlā, which overlooks Nisibin. The territory of the same name harbors a great number of monasteries and cells, as well as some fifty villages both large and small. Cf. PALMER (1990).

Notes on the historical supplement

During the second half of the 15th century many changes occurred in the Syrian Orthodox Church which had been weakened in previous centuries by wars, persecutions and internal schisms. One of the changes took place when the Patriarch of Mārdīn, Bihnām (1412-1455), united to its own see the see of Antioch, which he occupied in 1445[11]. He ordained two bishops for Syria, one for Jerusalem and another for Ḥomṣ[12]. As we know, there were no bishops previously in these regions. For that reason, the document shows that the Syrian Orthodox Church, especially in Syria, was much weakened, and some of the Syrian communities had disappeared. However, under the leadership of Patriarch Bihnām much progress appears in the Syrian Orthodox Church, and the Syrian community was flourishing. The subsequent patriarchs continued this activity until Patriarch Nūḥ the Lebanese, who united for a short time the Ṭūr ᶜAbdīn Patriarchal see in 1496[13]. However, after his death a period of stagnation and, later, decline started in the Syrian Orthodox Church; we learn more about that from the historical supplement. One sign of such decline was that two patriarchs apostatized and converted to Islam because of difficulties they had. This brought about a crisis for the patriarchal see and on some occasions there were three persons proclaiming themselves patriarchs at the same time, or they proclaimed their dioceses to be independent from the patriarchal see. In the period the chronicle describes, nepotism is clearly visible; in the two highest sees of the Syrian Orthodox Church, families took the maphrian and the patriarchal sees.

Sometimes this chronicle presents information about a Syrian community living outside Syria and Mesopotamia. For example, in Persia (Iṣfahān) it tells us about a Syrian Orthodox community whose members were descendants of Syrians brought by Tīmūr Lang from Ṭūr ᶜAbdīn to Iṣfahān at the end of the 14th century. It speaks of a Syrian missionary traveling between Syria and India led by the Maphrian Šukr Allāh of Aleppo[14]. It also informs on the life of the Syrian community, its everyday problems, or crises between bishops, or between bishops and local communities. Crises of this

11) The see of Mārdīn emerged as the patriarchal see beside of Antioch, in 1292. Cf. BARHEBRAEUS (1872), p.795; ABŪNĀ (1993), p.112. Another patriarchal see was proclaimed, Ṭūr ᶜAbdīn in 1365, when the bishops proclaimed the region of Ṭūr ᶜAbdīn independent from the see of Mārdīn. Cf. BARHEBRAEUS (1877), pp. 781; 801; ABŪNĀ (1993), p. 102.

12) Cf. BARHEBRAEUS (1872), p. 822.

13) *Ibid.*

14) Maphrian Bāsīlyūs Šukr Allāh III (1746-1760). Cf. ARMALAH (1924), p. 608.

kind often ended with the intervention of the Governors and frequently had tragic outcomes. One example was the murder of Bishop Grīgūryūs Yūḥannā al-Karkarī[15] killed by the order of the Governor of Jerusalem. As a consequence of that sad event, persecutions were raised against the Syrian people, of whom many turned to the Islamic religion while others joined some other communities, such as the Greek or the Latins.

For the writer, the activities of the Latin missions were a kind of continuation of the Chalcedonian and non-Chalcedonian conflicts. This chronicle shows that the Latin missions were concentrated in Aleppo and this city was the strongest base for the Latin followers from the Syrian Church; sometimes, the Syrian patriarchs used their rights to humiliate them.

This chronicle is valuable for its presentation of events between 16th and 18th century, and it will be left for researchers to draw on the information of interest for the historical evaluation of the Syrian Orthodox Church in this period.

Syriac text (Garšūnī)

English translation of the Syriac text

[f.381r]. 118[16]- Iġnāṭiyūs Nūḥ[17] from the village of Baqūfā[18], was bishop of the city of Ḥomṣ and his Episcopal name was Qūrīllūs. He was elected to the patriarchal see, was named Iġnāṭiyūs, and his see remained in Ḥomṣ. During his leadership, this Father consecrated the Chrism in Dayr Mār Mūsā al-Ḥabašī[19], in the Mountain of [f.381v] al-Mudaḫin, east of al-Nabk village[20], in the region of al-Šām, in the presence of the following rev-

15) Grīgūryūs Yūḥannā of Mārdīn bishop of Jerusalem (1540-1587). Cf. KORIAH (1976), p. 53.

16) According to the list of their succession.

17) Iġnāṭiyūs Nūḥ al-lubnānī (1494-1509). Cf. BCHEIRY (2003), pp. 609-658. I will begin listing the patriarchs from this time onwards, as the earlier ones are known from Michael the Syrian's Chronicle, Bar Hebraeus's source, and the historical supplement on Bar Hebraeus.

18) Village in Mount of Lebanon near Ihdin.

19) Dayr Mār Mūsā al-Ḥabašī (St. Moses the Ethiopian) in the Mudaḫin Mountain, near the town of al-Nabk in Syria. « This monastery was built in the sixth century and renovated in 1556. It became a metropolitan see at the end of the fourteenth century. It was inhabited until 1832 (when it joined the Church of Rome) through political influence [...]. Two patriarchs and twenty bishops graduated from it». BARSOUM (2000), p. 189; DODD (1992); KAUFHOLD (1995).

20) A city, about 70 Km north of Damascus.

erends, fathers and leaders[21]:

With them were our sons the Syrians from Aleppo, Ḥamah, Ḥomṣ, Ṣadad, Ḥadaṯ[22], Qaryatayn[23], al-Nabk, Yabryūd[24], with them were others from Ṣālḥiyyah and al-Šām, and the monks of Dayr Mār Mūsā and Dayr Mār Ilyān[25].

(The patriarch Nūḥ) consecrated Chrism on another occasion, in the church of al-Zunār in Ḥomṣ[26], the see where he was bishop, then patriarch. [He consecrated the Chrism in Ḥomṣ on 9th Nīsān 1506 A.D, and there were present, Yūḥannā bishop of Cyprus, and Ibrāhīm bishop of Ḥardīn[27]][28].

It was mentioned that he consecrated the Chrism in the church of the forty martyrs in Ḥomṣ but we do not know whether or not that was true.

This Father died on 9th Tamūz 1820 (A.G) (1509 A.D), in Ḥamah City, and was buried in the Hill.

Yešūᶜ from Qilleṯ[29] abandoned his faith and apostatized [i.e., converted to Islam]. But later he had second thoughts and repented greatly, and about his repentance it was said that every day he prostrated himself at the church door and the people step on his neck when they entered and went out. He returned then to his faith and died[30].

119- Yaᶜqūb from the country of Syria (Damascus)[31].

120- Dāwūd from the country of Maᶜdan[32], in the days of this father in the year 1830 (A.G) (1519 A.D) the Metropolitan Yūsif[33] of Jerusalem, Šām,

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21) But the names were not mentioned.

22) A village south east of Ḥomṣ, near Ṣadad.

23) A town is located between Damascus and Palmera (about 110 km of Damascus).

24) A village located about 60 Km north of Damascus.

25) About the monastery of Mār Ilyān. Cf. KAUFHOLD (1995), pp. 91-104.

26) Barsoum has mentioned that patriarch Nūḥ consecrated the holly Chrism in the church of al-Zunār in Ḥomṣ in 1506 A.D, and the consecration act was registered in a evangel by priest ᶜĪsā al-Ḥomṣī. Cf. BARSOUM (1976), p. 136.

27) Ḥardīn is a village in Mount Lebanon in the region of al-Batrūn.

28) This fragment was added to the manuscript by Sāwīrūs the bishop of Syria, the future Syrian Orthodox Patriarch Iġnāṭiyūs Afrām I Barṣawm (1833-1957), as it is noted in the margin of the manuscript. Cf. BARSOUM (1976), pp. Ǧ-Ḥ.

29) Qilleṯ a big village north of Mārdīn. *Ibid.*, p.185.

30) Cf. ARMALAH (1923), p. 597.

31) *Ibid.*

32) al-Maᶜdan a town in the vicinity of Širwān, in the province of Sᶜirt; now a village. *Ibid.*, p.184.

33) Yūsif al-Qaraǧī (Joseph the Iberian) metropolitan of Jerusalem (d. 1537). Cf.

ᶜAyn Ḥalyyā, ᶜAyn Ḥaūr[34], and half of Ṣadad[35], and the father Diyūsqūrūs the Metropolitan ᶜĪsā Ibn Ḥūriyyah was the bishop of Dayr Mār Mūsā, and al-Nabk and Ṣālḥiyyah and half of Ṣadad, and Yaᶜqūb the bishop of Ḥomṣ and Qaryatayn and Dayr Mār Ilyān. The Metropolitan Yūsif al-Qarağī and bishop ᶜĪsā met in the village of Ṣadad, and at that time there was a disputed wedding in Ṣadad. The bishop of Jerusalem, Yūsif, did not approve the marriage, but ᶜĪsā, the bishop of Dayr Mār Mūsā, did approve it. The leaders and the people of the village were divided because of this. Bishop Yūsif went to Šām and he did not want to make matters worse between the people and the leaders; he was a God fearing man.

After this, bishop ᶜĪsā came to Šām and he brought with him the decree from the King of Kings of the name of al-Ġazālī and he took over the diocese because he gave to the king four hundred Ašrafī (coins). After that Bishop Yūsif al-Qarağī intervened and paid 70 Ašrafī and he saved his diocese. The majority of the people did not accept what happened, because the Christian religion was under the control of the Governors and the Church of Syria was at that time in great trouble because some of the people joined the party of al-Qarağī, and others joined the party of Ibn Ḥūriyyah, and both of them were wrong. In that year the majority of the people of Ṣadad became followers of Dayr Mār Ilyān rather than the diocese of Dayr Mār Mūsā[36].

BARSOUM (1933), s.1, pp. 145-152.

34) This and the previous village are located in the region of al-Zabadānī east of Damascus near the Libanese border.

35) Ṣadad was divided in two quarters, known as the "Eastern" and "Western" part, and at some time it happened that each half was dependent on a different bishop. AL-ᶜARAB (1995), pp. 47; 286.

36) As an end-result of this conflict, a synod was convoked at Dayr al-Zaᶜfarān in 1523, which put forth canons concerning the proper manner of Christian marriage. The acta and decrees of the synod were prepared by bishop Grigūryūs of Jerusalem. A copy of these synodal decrees is found in the *evangelarium* of the church of Mār Sarkīs at Ṣadad and in the end of this copy was added the folowing:

[illegible]

«Then we have put forth to the chiefs of the village of Ṣadad, testaments and conditions

121- Father ᶜAbd Allāh[37] from the Qalᶜat al-Marā[38] consecrated Yūḥannā[39], who was called Grīgūryūs the Bishop of Jerusalem. This Bishop led an honest life. He was elected in the year 1858 (A.G) (A.D. 1547).

There arose a problem between him and his deacon. This troublesome deacon was from the family of Ḥadīd, from the holy city of Jerusalem.

This dishonest man wrote the name of the Prophet of Islam on a piece of paper and fastened it under the sole of the shoe of the honest Bishop. Then he went to the Governor and told him that the Bishop had done this against Islam. The Governor sent for him, and had him brought (before him), and he interrogated him. But the Bishop denied it because he did not know of the cunning of the deacon.

But when they examined his shoes they found the thing the dishonest deacon was speaking about. Immediately the Governor gave the order to torture him severely. Some of the advisors of the Governor said that the Bishop should convert (to Islam), but he refused. The Governor gave the order to hang him. They took his Monastery, which was called Dayr al-ᶜAdas[40], and they turned it into a mosque.

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that they should not enjoyed in illegal marriage, against the said canons. The same goes just as well for their priests. And that they should not give one over to the Governors; and that they love one another, and that they should end strife and arguments with one another, and that they should receive the preaching of the priest, and should offer repentence. They should not be distributing milk, on Sundays and the great feasts. And that they should be always in love for the fear of God, and in one accord. And if one does any things to change (one thing) from this writ, if he is father (bishop) let him be removed from his fatherhood; and if he is one of the priests let him be suspended and if he is a layman let him be anathemized. This has taken place in the presence of the chiefs, priests, village chiefs and their believers, in the beginning of the big fast in the year 1889 A.G (1578 A.D), by the hand of the (Patriarcal seat) vicar, it is ended».

37) Patriarch Igṇāṭiyūs ᶜAbd Allāh I (1521-1557). Cf. ARMALAH (1923), p. 598.

38) A village 5 km north of Mārdīn, on the way to Dayr al-Zaᶜfarān. Cf. BARSOUM (2000), p. 185.

39) Grīgūryūs Yūḥannā of Mārdīn bishop of Jerusalem (1540-1587). Cf. KORIAH (1976), p. 53.

40) «In A.D. 1532 this monastery was recovered from the hands of a Muslim called Yūsif Ibn Marei through the efforts of Bishop Grīgūryūs Joseph the Iberian with a large sum of money amounting to four thousand darahims (shillings). Hence it was called the Grīgūryūs Patriarchal Jerusalemite monastery [...] after murdering the bishop Yūḥannā al-Karkarī, the Monastery was taken over by the Muslims who turned it into a Mosque, but unfortunately they did not care for it or preserve it [...] in 1907, after purchasing the Monastery the Greek monks rebuilt it and reconsecrated it in the honour of St. Nicodemus». KORIAH (1976), p. 53.

125- Bīlāṭūs[43] from the village of al-Manṣūriyyah[44], died in Aleppo and was buried in the church.

126- His brother, Patriarch ᶜAbd al-Ġannī[45] died in Aleppo and was buried next to his brother.

127-[46] Niᶜmah[47] who apostatized, was a good man, a teacher and a good artist, and he was the brother of Patriarch ᶜAbd Allāh Because he was a knowledgeable man, the Governor of Amid became his friend. One day one of the sheikhs came to him and gave him the Koran to read, because the sheikh wanted to put the Patriarch to the test, to find an argument against him, and to hear him speak against Islam.

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offered for the churches innumerable crosses, gospels, and carpets. He went three times to Jerusalem and offered to the honorably holy sepulchre a big and beautiful cross and he consecrated the Chrism twice once in Jerusalem 1898 (A.G) (1587 A.D) and once in 1888 (A.G) (1577 A.D.) in the church of Amid.

Those are the fathers who he consecrated them (Metropolitans):

First Maphrian Bīlāṭūs with 18 Metropolitans.

First his brother Mīnā bishop of Monastery of Mor Abāy, monk Laᶜāzar bishop of Miyafarqiṭ, monk Malkē bishop of the monastery of Mor Malkē, monk Šemᶜūn son of 'Arbo, monk ᶜAzīz bishop for the monastery of Mor Ibrāhīm in Midyād, monk Ḥabīb bishop of the monastery of Mor Yaᶜqūb in Kafr Šmaᶜ, monk Iliyyā bishop of the monastery of al-Ṣalīb, monk Iliyyā for the monastery of Mor Yaᶜqūb in Ṣaliḥ, monk Dāwūd for the monastery of Mor Gewargīs in al-Maᶜdan, monk Afrem for al-Ṣūr, monk Ḥanāniyyā for Gargar, monk Wānes for Ḥarpūt, monk ᶜĪsā for the monastery of Mor Yūlyānā, monk Yūḥannā for Tripolis, monk Gewargīs for Ḥardīn, monk Bihnā for the holy city, monk Yešu for Zarğil, and the two monks Yešūᶜ and ᶜAbd Allāh the secretary's students of the mentioned father, who gave them two dioceses when he was still alive so that the two mentioned monks after his death should serve both the seats; of Mor Abāy for monk Yešūᶜ and the seat of Marde for monk ᶜAbd Allāh his student. This all happened when was still alive but was in his beb sickbed and he consecrated other 1153 priests, deacons, monks and nuns». This patriarch received a letter from Gabriel VIII the Coptic patriarch; the letter concerns an ecclesiastical problem regarding the Syrian orthodox community in Egypt. Cf. BARSOUM (1981), s. IV, pp. 209-215.

43) Patriarch Iġnāṭiyūs Bīlāṭūs (1591-1597). *Ibid.*, p. 599.

44) A village Northwest of Mārdīn, Cf. BARSOUM (2000), p. 185.

45) ᶜAbd al-Ġannī al-Manṣūrī, Maphrian of the East (d.1598). Cf. ARMALAH (1924), p. 604.

46) Here, there is some confusion in the numbering for the patriarchs' list, the correct order would be, that Niᶜmah should succeed the pontificate of ᶜAbd Allāh (1521-1557).

47) Patriarch Niᶜmat Allāh (d.1587), «was born at Mārdīn and in 1535, while still young, he went to Dayr al-Zaᶜfarān where he became a monk. He studied church sciences and Syriac literature and was ordained a priest [...]He was ordained Maphrian of the East in 1555 and later was elevated to the patriarchal throne at the beginning of 1557 under the name Iġnāṭiyūs. He resided at Amid but also administered the dioceses of Edessa and Syria. He left the East helpless and broken-hearted because of injustice, and arrived in Rome in October 1576. In Rome he became known for his knowledge. He assisted astronomers in emending the Gregorian calendar [...]and died shortly after 1587». Cf. BARSOUM (2000), p. 168.

The Patriarch took the Koran and read it from the beginning to the end. He pondered on it and he shook his head. But the sheikh, who was watching the Patriarch closely, asked him "Why do you shake your head? Maybe you do not like our Book? Tell the truth, or I will report that". But the Patriarch did not answer. Then the sheikh gathered the other sheikhs and told them about this event, because, according to them, there was no mistake in the Book. They told this to all the Muslims and they called a council. They brought the Patriarch with them, before the Governor. And they told him: "Take this Book" and he took the Koran, since he could not refuse. He took the book and when he read it he (the patriarch) found a mistake there and he informed the Governor.

When the Governor asked (the Muslim sheikh) who had discovered this mistake, they answered, "the Patriarch of the Christians", knowing that the Governor liked him. For that reason they conspired against him and brought before him a false witness. This witness said that the Patriarch's head should be cut off and his church destroyed. But the Governor, although he liked him a lot, could not protect him.

Because of that the Governor took his hat from his head and put it on the head of the Patriarch. He told them: "This Patriarch has converted to Islam", and so they left him. But he went to his Monastery and repented greatly. He did not stop weeping until the picture of al-Sayyidah (Our Lady) spoke to him.

He copied that picture and sent it to Amid together with a piece of the Holy Cross, this was to become the property of every Patriarch who came after him. And under the leadership of this Father the Bishop of Jerusalem was named Bihnām[48].

128- Patriarch Hadāyā[49], went to Jerusalem in the days of his leadership and received a blessing from visiting the holy places [f.382r]. Later, he and some of his priests returned and inspected his dioceses as a real shepherd should. When he came to the village of Ṣadad he introduced and established laws and canons[50].

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48) Grigūryūs Bihnām Ibn Ḥabib Arbāwī (d.1614). Cf. KORIAH (1976), p. 79.

49) Patriarch Igṇāṭiyūs Buṭrus V came from the family of Hadāyā in Mārdin (1598-1639). Cf. ARMALAH (1923), p. 599. In 1625 the patriacra Hadāyā consecrated the holly Chrism at Aleppo with the partecipathion of the armenian patriarch.

50) On f. 354 of the Ṣadad *evangelarium* wich is found in the church of Mār Sarkīs there is a narration of the visit of the patriarch Hadāyā.

Then he moved to Ḥomṣ and he made peace between the members of our group and the strangers[51], because the strangers did not participate, together with the people of the village, in repairing the damage. And for this reason there were divisions. When this Father came he decided that the strangers should give 3 Qurūš, every year, and the rest should be given by the members of the village. If a stranger did not accept it, the Patriarch would forbid the priests to serve him during religious ceremonies. And he ordained for them two priests, one from Ḥardīn, and the other from the people of the village[52].

129- Šukr Allāh[53] from Mārdīn[54].

130- Šemᶜūn[55].

[...] ܟܕ ܗܘܬ ܫܢܬ ܐ̈ܨܟܗ ܝܘܢܝܬܐ ܚܢܢ ܡܚܝ̈ܠܐ ܗܦ ܐܒܗ̈ܬܐ ܕܐܬܕܟܪܢ ܐܬܦܢܝܢ ܡܢ
ܪܐܙܗ ܠܐܘܪܫܠܡ ܩܕܝܫܬܐ ܘܩܕܫܢ ܡܘܪܘܢ ܘܗܦܟܢ ܠܩܘܪܝܬܐ ܕܐܬܕܟܪܬ ܨܕܕ ܘܐܬܩܪܒܘ ܩܕܡܝܢ
ܓܡܝܪܐܝܬ ܠܡܗܝܡܢܐ ܓܒܝܗܘܢ ܥܡ ܟܗܢܝܗܘܢ ܘܡܫܡܫܢܝܗܘܢ ܘܪܝܫܢܝܗܘܢ [...] ܘܐܘܕܥܘܢܢ ܥܠ
ܐܝܟܢܝܘܬܗܘܢ ܘܡܕܒܪܢܘܬܗܘܢ ܡܢ ܡܛܠ ܐܟܘܬ ܩܢܝܢܐ ܕܥܕ̈ܬܐ ܘܡܟܘܪ̈ܝܘܬܐ ܘܝܪ̈ܬܘܬܐ ܘܫܪܟ ܕܟܘ [...]

«When it was the year 1925 A.G (1614 A.D), we the weak fathers mentioned above returned from our visit to Jerusalem where we consecrated the Chrism, we werepresent in the above mentioned village Ṣadad, and there were present before us, all of the faithful with their priests, deacons and their chiefs and nobles [...] and they informed us concemning their situation and governance, for exemple: the properties of the churches, marriages and inheritences, etc». The patriarch then confirmed and emphasized the previous canons, and that if one were to transgress them he would be excommunicated.

51) The people who came from different places and inhabit in the city of Ḥomṣ.

52) In 1625, the patriarch Hadāyā consecrated the holly Chrism at Aleppo with the partecipation of the armenian patriarch:

ܒ ܫܢܬ ܐ̈ܨܠܘ ܝܘܢܝܬܐ ܘܡܫܝܚܝܬܐ ܘܐܬܐ ܐܒܘܢ ܡܪܝ ܐܝܓܢܐܛܝܘܣ ܦܛܪܝܪܟܐ ܕܐܢܛܝܘܟܝܐ ܠܚܠܒ
ܚܠܒ ܘܩܕܫ ܡܘܪܘܢ ܘܟܢܫ ܠܘܬܗ ܦܛܪܝܪܟܐ ܕܐܪ̈ܡܢܝܐ ܘܩܠܝܠ ܡܢ ܐܦܣܩܘ̈ܦܘܗܝ ܘܫܘܬܦ ܥܡ ܐܦܣܩܘ̈ܦܐ
ܕܣܘܪ̈ܝܝܐ ܡܪܝ ܕܝܘܢܘܣܝܘܣ ܡܝܛܪ ܕܚܠܒ: ܘܡܪܝ ܣܘܝܪܘܣ ܡܝܛܪ ܠܐܘܪܗܝ: ܘܡܪܝ ܩܘܪܝܠܠܘܣ ܡܝܛܪ
ܕܡܪܝ ܐܠܝܐܢ ܓܒܪ ܚܝ̈ܠܐ ܘܡܚܘܝܢ ܬܕܡܪ̈ܬܐ ܘܐܣܝܘܬܐ: ܘܡܪܝ ܕܝܘܣܩܘܪܘܣ ܐܦܣܩ ܕܝܪ ܡܪܝ ܡܘܫܐ ܚܒܫܝܐ.

«in the year 1936 (A.G) (1625 A.D) came our father Mār Iġnāṭiyūs patriarch of Antioch to Aleppo where consecrated a Chrism. He gathered the patriarch of the Armenians and some of there bishops to participate with him. Amongst the Syrian bishops were: Mār Diyūnūsyūs bishop of Aleppo; Mār Sāwīrūs bishop of Edessa; Mār Qūrīllūs bishop of Mār Ilyān the miraculous monastery who displayed signs and healing; Mār Diyūsqūrūs bishop of Dayr Mār Mār Mūsā al-Ḥabašī. Cf. Oxford, Bodleian Library, MS. Marsh. 561, f. 292^r.

53) Cf. ARMALAH (1923), p. 599.

54) A City south east of Turkey about 30 km from the Syrian bordar. Cf. CANARD (1951), p. 76.

55) Šemᶜūn from the Mountain of Ṭūr ᶜAbdīn, was persecuted by the bishop of Diyārbakir Yešūᶜ Qamšī, and was expelled to Cyprus. Later Šemᶜūn went to India, where he died. Cf. ARMALAH (1923), p. 599.

131- Yešū^c[56], from Amid, from the family of Qamšī.

132- ^cAbd al-Masīḥ[57], from al-Ruhā from Dayr Mār Abḥāy[58].

133- Patriarch Ḥabīb[59] from Ṭūr ^cAbdīn. In his days Andrāwūs[60] became the Patriarch of the Chalcedonians[61] in Aleppo and there he died, and was buried in the cave of the leaders, in the year 1988 (A.G) (1677 A.D). It was said about this Chalcedonian Patriarch that he did not ordain anybody for the people of Aleppo. His words showed a two-nature belief, but in his heart he was Orthodox. He came from Mārdīn, from the family of Marabī.

134- Patriarch Ğirğis[62] from Mosul, from Dayr Mār Mattā [63]. This man was good and devoted to religion. He was consecrated a Bishop by Maphrian Yaldā[64], and was consecrated as Maphrian[65] to the seat of Takrīt[66] by Patriarch ^cAbd al-Masīḥ. He received the patriarcal see from Patriarch Ḥabīb, who had resigned from his See. It was his decision and he offered it

56) Yešū^c Qamšī, bishop of Diyārbakir, proclaimed himself a patriarch, and died in Aleppo in 1661. *Ibid.*

57) Patriarch Iġnāṭiyūs ^cAbd al-Masīḥ, from Edessa (1662-1686). *Ibid.*

58) Dayr Mār Abḥāy, or Dayr al-Salālim, is on the right bank of the Euphrates, in Gargar. It was established sometime after the fifth century, and was first mentioned by historians in the beginning of the ninth century. It was inhabited until the beginning of the eighteenth century. Some of its ruins are still standing. BARSOUM (2000), p. 186.

59) Cf. ARMALAH (1923), p. 599.

60) Andrāwūs Aḫīǧān Ibn ^cAbd al-Ġāl Marabī, was consecrated patriarch by the Latins for their followers in Aleppo. Cf. ABŪNĀ (1993), pp. 169-177.

61) The Syrian followers of the Latin mission in Aleppo. *Ibid.*, pp. 165-184, 227-232, 261-264. About the Syrian families in Aleppo in middle of 17th century, it is useful to see the ms.Vat.Syr n.39 (the book of the life) in which are registered several of Aleppan families' names.

62) Patriarch Ġirğis II (1686-1708). *Ibid.*, p.180; Grīgūriyūs Y. Ibrāhīm has published a historical tract "Ṣafḥah min tārīḫ al-suryān fī al-qarn al-Sābi^c ^cašar" composed by the bishop Ṭīmātiyūs ^cIsā al-Mūṣallī of Dayr al-Za^cfarān (1689-1743), the historical tract is about the life and deeds of Patriarch Ğirğis II, and Patriarch Isḥāq II. Cf. IBRĀHĪM (1980), pp. 280-288.

63) Dayr Mār Mattā in north Iraq, a large Monastery, built at the end of the fourth century, became a metropolitan see and still holds that honour today. At the beginning it housed a great number of monks. It suffered many changes and calamities until it was renovated in 1845. It produced two patriarchs, six Maphrians, and thirty bishops. BARSOUM (2000), p. 188.

64) The Maphrian Bāsīlyūs Yaldā from Qarāquš (1678-1682). Cf. ARMALAH (1924), p. 605.

65) Next to the patriarch in the Syrian church is the Maphrian, a rank between the patriarch and the bishop; all the dioceses of the Persian Empire were under his jurisdiction. Cf. ARMALAH (1923), p. 182.

66) An ancient city west of the Tigris, between Baghdad and Mosul. In the golden age of the Syrians, it was the seat of the Maphrian of the East from 628 A. D. until the end of the twelfth century. Cf. FIEY (1963), pp. 289-342.

to this blessed Father.

This Father became very weary because of his diocese, and the people could not praise him enough for his preaching, teaching and preparing others for priesthood. He was renowned in teaching, in his work, and copying, and asceticism. His good deeds were visible to everyone. His consecration was in the year 1998 (A.G) (1687 A.D). In the year 2004 (A.G) (1693 A.D), he built the church of Amid.

In the year 2008 (A.G) (1697 A.D), he rebuilt Dayr al-Zaᶜfarān[67], which had been destroyed many years earlier. It had became a base for Kurds to stay, and nobody could enter it because it was too dangerous. The heads of the Syrian Orthodox were held high. And after he rebuilt it, he admitted to the Monastery so many monks, it was not possible to count them.

In the year 2015 (A.G) (1704 A.D), he rebuilt the three churches of Mārdīn, namely: the Church of Arbᶜīn Šahīd (Forty Martyrs), Mār Šemᶜūn, and Mār Mīḫā'īl. In the days of this Father, Buṭrus[68] was appointed Patriarch of the Chalcedonians in Aleppo. Earlier he was consecrated to Jerusalem by Patriarch ᶜAbd al-Masīḥ.

When he became a heretic, Patriarch ᶜAbd al-Masīḥ exiled him to the Castle of Adana, him and his followers: Bishop Rizq Allāh, the priest Niᶜmah[69], who became the Bishop for the Chalcedonians when the exile ended, and the priest Arssen from Aleppo. There was also Rabbān ᶜAbd al-Nūr[70] of Diyārbakir, who was a knowledgeable man. He went to Rome after the exile and stayed there for a long time. Later he came to Dayr al-Zaᶜfarān, returned to the faith, and died in the Monastery.

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67) Dayr al-Zaᶜfarān or Dayr Mār Ḥanāniyyā was built by Ḥanāniyyā, metropolitan of Mārdīn, between 793 and 800 on the site of an old Monastery north of Mārdīn. This great and populous Monastery in 1293 became the patriarchal see for some six hundred years. Cf. BARSOUM (2000), p. 190.

68) Buṭrus, son of the deacon ᶜAbd al-Aḥad son of Safar Šāhbadīn from Edessa, became a monk in Dayr Mār Abḥāy, was ordained a priest in the year 1658, then in the year 1662 his uncle, Patriarch ᶜAbd al-Masīḥ, ordained him a bishop for the seat of Jerusalem. He joined the Latins, and they made him a patriarch for their followers from the Syrian church, especially in Aleppo. Cf. ABŪNĀ (1993), pp. 177-184.

69) Bšārah Ibn al-Qaṣ Niᶜmah al-Ṭambūrğī. *Ibid.*, p. 182.

70) Monk ᶜAbd al-Nūr, son of Niᶜmat Allāh of Amid, became a monk at Dayr Mār Malkē in Ṭūr ᶜAbdīn in 1700. After his ordination as a priest he traveled to many countries, reaching Rome and Paris. He returned from his trip and resided at the Zaᶜfarān. He had a good knowledge of Syrian and a mediocre knowledge of Arabic. He translated into Arabic some Syrian theological literature. BARSOUM (2000), p. 169.

Many other people were exiled also, but we do not know their names. This Patriarch (Buṭrus) died in exile and did not return to his faith. The blessed man (Patriarch Ğirğis) went to Aleppo and brought back the people there to the Orthodox faith after they had followed the Chalcedonians (in the faith) for about 33 years.

During this period, Chrism disappeared from the church of Aleppo because the Patriarchs of the Chalcedonians consecrated the Chrism, but they did not accomplish their goals. The Syrian Orthodox had Armenians secretly baptize their children.

[f.382v]. In the days of this Father there were three Bishops in Ṭūr ᶜAbdīn. They initiated a conflict with this blessed Father and Patriarch Ḥabīb of the Mountain. Their names were Bishop ᶜAzār, Bishop Dinḥā and the third, Bihnām[71].

One night they were talking about appointing two Patriarchs: one instead of Patriarch Ğirğis and the other instead of Patriarch Ḥabīb and both of them, Bishop Dinḥā and Bishop Bihnām consecrated Bishop ᶜAzār as Maphrian. When Bishop ᶜAzār became Maphrian he consecrated both of them Patriarchs, one for Ṭūr ᶜAbdīn and the other for the seat of Dayr al-Zaᶜfarān which was mentioned before.

When this blessed man heard what had happened, he excommunicated the three of them. They were excommunicated for some time and no one accepted them, and they became depressed. The people of the Ṭūr (Ṭūr ᶜAbdīn) exiled them from the mountain and Maphrian ᶜAzār escaped to the country of al-ᶜAğam to the city of Iṣfahān[72].

In that city there were Syrians from the mountain who had been exiled from the time of Tīmūr Lang[73]. He stayed with them for some time until the situation calmed[74], but the other two went to this Father and obeyed him and

71) FIEY (1993), p. 247.

72) A city in the country of Persia.

73) Tīmūr Lang (1336-1404) the Mongolian invader. Cf. FIEY (1988), pp. 13-20.

74) Another source refers to the Syrian community in Persia:

ܩܒܠ ܡܟܐܬ ܐܠܒܛܪܩܘܣ ܘܐܣܡܗ ܗܘ ܒܥܕ ܐܓܘܬ ܒܥܕ ܝ ܐܠܡܣܝܚ ܐܠܩܣܝܣ ܝܘܣܦ ܐܠܛܘܪܥܒܕܝܢܝ،
ܘܟܐܢ ܐܢܣܐ ܟܒܝܪ ܘܓܒܐܪ ܐܠܝ ܐܓܘܬ ܟܡܝܐ ܘܢܐܪ ܡܢ ܓܡܐܥܬ ܐܠܩܛܪܝܢ ܣܦܪ ܒܥܛܝ ܟܝܠ ܓܒܝܪ
ܩܣܩܣ. ܦܠܡܐ ܪܓܥܘܐ ܣܠܛܢܐ ܐܠܥܓܡܐ ܒܥܕ ܐܠܥܫܪ ܐܠܥܫܪ ܦܐܬܘ ܒܝܬܗܡ ܡܢ ܙܡܢ ܛܐܠ ܐܠܝ
ܐܠܩܣܛܢܛܝܢ. ܦܩܥܕܘܐ ܡܢܗܡ ܘܗܘ ܐܠܡܘܨܠ ܘܐܠܒܘܐ ܐܠܝܗ ܣܟܢ ܒܝܬܗܡ ܘܣܟܢ ܒܠܕܗܡ
ܡܩܝܡܐ ܦܡܐ ܐܢܒܝܐ ܘܟܢ [ܐܠܡܛܪ ܗܘ ܥܙܪ ܐܪܕܘ ܗܘܐܝܗ] ܠܐܢܗܡ ܟܐܢܘܐ ܐܠܐܡܘܪ ܡܢ ܛܐܝܦܬ ܐܠܐܪܡܢ

repented for what they had done. He accepted them and forgave them on condition that they became Bishops again.

And there was with them another accomplice, a Bishop whose name was Dūmid. He also showed obedience, and (the Patriarch) also gave him a seat: in Dayr al-Sayyidah[75]. Dinḥā returned to the mountain (Ṭūr ᶜAbdīn) and was firm in his disobedience. But Bihnām was given Dayr Mār Mūsā in al-Nabk as his seat. And when he (Bihnām) returned, he exceeded his rights, because he performed the duties of the Patriarch.

He consecrated a Bishop for Dayr Mār Ilyān, who was from the village of Ṣadad. His name was Bishop Bšārah[76] from the family of Dabak. In those days this Father (the Patriarch) was in Aleppo, and when he heard that he (Bishop Bihnām) had exceeded his rights and consecrated a Bishop, (the Patriarch) sent to him an official decree of punishment. He escaped to Ethiopia and there he died. But Bishop Bšārah who was consecrated went to that blessed Father and he asked for, and received another consecration.

ᶜAzār who was in Iṣfahān al-ᶜAǧam came to him and showed him obedience, and he accepted him as Maphrian, as he was in his first consecra-

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ܘܐܚܕܘܐ ܐܨܘܡܗܡ ܘܐܥܝܐܕܗܡ ܡܢ ܩܒܠ ܥܕܗ ܣܢܝܢ: ܗܕܐ ܟܐܢ ܠܡܐ ܟܐܢܬ ܡܠܘܟ ܐܠܥܓܡ ܡܬܣܠܛܝܢ ܥܠܐ ܒܐܒܠ
ܘܡܘܨܠ ܘܟܠ ܬܠܟ ܐܠܒܠܐܕ: ܘܠܐܓܠ ܒܝܢܗܡ ܘܒܝܢ ܐܠܥܨܡܠܝ ܡܢ ܐܠܥܕܐܘܐ ܐܚܕܘܐ ܬܒܥܗܡ ܐܠܩܙܠܒܐܫ
ܘܐܠܢܨܐܪܐ ܘܢܙܠܘܗܡ ܦܝ ܒܠܐܕ ܐܠܥܓܡ ܘܣܟܢܘܗܡ ܦܝ ܐܨܦܗܐܢ ܘܗܡܕܐܢ ܘܩܙܘܝܢ:
ܘܐܠܐܢ ܟܠܗܡ ܬܒܥ ܐܠܐܪܡܢ ܘܐܡܐ ܟܒܐܪܗܡ ܝܬܟܠܡܘܢ ܒܐܠܥܪܒܝ.

«This book of the anaphoras was written and completed in the country of Iṣfahān by the humble priest Safar al-Mardīnī. (the copying of the book took place) when we arrived to Iṣfahān and we found there a Syrian community, of about twenty families without a priest. When they came to know us, they informed us about the books, which they have had since the time of Rabbān Iliyyā al-Mūṣalī. Thus we copied this book of anaphoras from that (book). Then, they asked us to remain with them as a priest for them, but as we could not [that was written in 1995 A.G (1684 A.D)] they were united with the Armenian community and they took their fasts and feasts before many years. This was when the Persian kings were dominating Babylon, Mossul, and all that territory. Because of their conflict with the Ottomans, they took their followers, Qazalbāšī and Christians and they installed them in their country of al-ᶜAǧam making them inhabit Iṣfahān, Hamadān, Qazwīn, and now all are following the Armenians while their elders still speak Arabic». Cf. DOULABANI (1994[a]), p. 225 f.

75) Dayr al-Qaṭrā or al-Nāṭif, was built in the name of the Virgin and St. Theodore. It is a small Monastery hewn in the rocks in a mountain overlooking the Zaᶜfarān Monastery, and housed a group of monks. We have a great deal of information about it since the fourteenth century. At times a bishop administered it. It was abandoned, however, about 1927. Cf. BARSOUM (2000), p. 189.

76) Cf. BARSOUM (1938), s.II, p. 77.

tion[77], and he stayed with him in the Monastery.

We will describe what happened to this Father later: that one of his Bishops who was in the country of Maᶜdan exceeded his rights with the help of the Governors of those regions, and he consecrated Rabbān Yūsif, his nephew, a bishop.

Then he had the Bishop of Qilleṯ, whose name was Ṣalībā[78], brought by force (before him). And the two of them consecrated this Šemᶜūn[79] as Patriarch. The reason was that one of the monks from Dayr al-Zaᶜfarān had been to Šemᶜūn to take the collection for the Patriarch. They were displeased with their salary and when the Holy Father heard this, he excommunicated the three of them. But the Bishop came to him and he told him: I do not feel guilty because I was present only because the Governor ordered me to.

He accepted him and forgave him. But when Yūsif saw that Bishop Ṣalībā repented and showed obedience, and that the Patriarch accepted him and forgave him, he repented and went to the Patriarch who blessed him and consecrated him again. Šemᶜūn remained a self-proclaimed Patriarch for three years because of his disobedience.

In all that time it did not rain on that land and seeds became weak. And when the people of the country saw what happened to them because of the lack of rain, they knew that it was because of the Patriarch's excommunication, so they revolted against Šemᶜūn.

And they told him: "This drought which struck our land was caused by your excommunication: get up and go to the Patriarch and show him obedience like the others did. If you do not, we will not accept you, because you became a Patriarch unlawfully". He came to this merciful Father and showed him obedience.

But the patriarch did not accept him and he stayed in Mārdīn for three months. The Christians, of that country, Syrians and Armenians tried unsuccessfully to mediate with the patriarch in his name, but he would not accept him. One day Patriarch Ğirğis was visiting the family of Ṭūrānī in Quṣūr[80]. The leaders of Mārdīn gathered together and they took Šemᶜūn with them and they went to him (the Patriarch) and they saw him unexpectedly. When

77) This means that the patriarcah accepted him with all his status.

78) Cf. BARSOUM (1938), s.III, p. 138.

79) This bishop was not mentioned in Fiey, FIEY (1993), p. 230.

80) Quṣūr or al-Gūliyyah a village near of Mārdīn, heavily populated by Syrians. *Ibid.*

they entered, Šemᶜūn fell to his knees and cried with many tears, and he said, "On the outer gate Šemᶜūn was sitting and crying"[81]. His voice was beautiful and full of regret, and he did not rise from the floor, and he repeated the same fragment. Then, the merciful Father began to weep over his weeping, and everybody present began to weep. Then he approached him and he embraced him, and he said: "Your name should not be Patriarch Šemᶜūn, but it will be Anbā (Father)"; and he blessed him and sent him to his diocese, and he was healed.

This Patriarch faced innumerable problems and unhappiness caused by the Chalcedonians, but God always saved him. Many times they imprisoned him and they gave bribes to kill him, but God saved him because his good deeds were clear for the Muslims and the Christians. [f.383ʳ], and God immediately punished everybody who tried to hurt him.

The mouth of this Father always said: "I give thanks for the blessings of God, that he made the evil of the malicious ones to return to them". And because of the great persecution which was imposed on him in Aleppo, he was hiding during the day and coming out at night. He served the Patriarchate for 31 years and he died in peace. There was a great sadness after his death. His prayers will be with us. Amen.

Before this blessed Father the Bishops had disappeared from the Syrian church. He consecrated several Bishops and Archbishops, and here are their names:[82]

1- Bishop Grīgūryūs Šemᶜūn[83] of the seat of Jerusalem who was from Ṭūr ᶜAbdīn from Dayr Mār Yaᶜqūb near Dayr al-Zaᶜfarān.

2- Bishop Isḥāq[84], his nephew (of the Patriarch) for Takrīt.

3- Bishop Grīgūryūs, or Bishop Yaᶜqūb[85] of Gargar[86] who was from Dayr Mār Abḥāy.

81) A fragment from the Syrian liturgy prayer, which gives the sense of repentance. Cf. the book of Bethgazo (1995), p.142.

82) In the pontifical, there is a list of bishops consecrated, the majority of this bishops can be found at the end of the pontifical. DOULABANI (1994[a]), p. 301 f.

83) BARSOUM (1938), s. II, p. 75 f; FIEY (1993), p. 220.

84) Later, Patriarch Iġnāṭiyūs Isḥāq II (1709-1724). Cf. BARSOUM (1938), s.V, p. 250 ff.

85) Cf. BARSOUM (1938), s.II, p. 75; FIEY (1993), p. 200.

86) Gargar is an ancient citadel and town near Melitene, between Samosata and Ḥiṣn Ziyād, west of the Euphrates. BARSOUM (2000), p. 184.

4- Bishop Diyūsqūrūs Mūrād[87] of Ğazīrah[88].

5- Bishop Sāwīrūs Ibrāhīm of al-Ruhā from al-Ruhā[89].

6- Bishop Bāsīlyūs, ᶜAbd al-Aḥad of Bšeriyyah[90].

7- Bishop Šemᶜūn of Maᶜdan who in the end was named Anbā.

8- Diyūnūsyūs of Badlīs[91] whose name was Yešūᶜ [92].

9- Aṯanāsyūs of Amid whose name was Šikro[93].

10- Qūrīllūs Bšārah, the son of Dabak, from Ṣadad, for Dayr Mār Ilyān, who had been mentioned before[94].

11- Bishop Bāsīlyūs Ibrāhīm of Bšeriyyah from Ṭūr ᶜAbdīn[95].

12- Bishop Yūḥannā of Dayr al-Nāṭif[96].

13- Bishop Grīgūryūs, ᶜAbd al-Azal of Šām[97].

14- Bishop Qūrīllūs, Zamrayyā of Mār Ilyān who was from Amid[98].

15- Bishop Diyūnūsyūs Aṣlān of Aleppo, was from Amid, and in the end he was moved to the see of Amid[99].

16- Bishop Ṣalībā of Qilleṯ[100].

17- Bishop Yūsif of Maᶜdan [101], nephew of Anbā Šemᶜūn.

18- Bishop Bāsīlyūs Ğirğis from Aleppo, his secretary (of the patriarch) of Bšeriyyah.

19- Bishop Sāwīrūs Iliyyā of al-Ruhā from Amid[102].

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87) Cf. BARSOUM (1938), s. V, p. 253 f; FIEY (1993), p. 192.
88) Ğazīrah Ibn ᶜUmar a town, southeast of Turkey on the Tigre river. FIEY (1993), p. 191.
89) BARSOUM (1938), s. II, p. 76; FIEY (1993), p. 196.
90) BARSOUM (1938), s. III, p. 140 f.
91) Badlīs a town, southeast of lake Van in the East of Turkey.
92) BARSOUM (1938), s. II, p. 78; FIEY (1993), p. 181.
93) BARSOUM (1938), s. III, p. 142 f.
94) BARSOUM (1938), s. II, p. 77.
95) BARSOUM (1938), s. III, p. 141 f.
96) *Ibid.*, s. III, p. 140; FIEY (1993), p. 248.
97) BARSOUM (1938), s. III, p. 141.
98) *Ibid.*
99) *Ibid.*, p. 142 f; FIEY (1993), p. 160.
100) BARSOUM (1938), s. III, p. 138 f.
101) *Ibid.*, p.139; FIEY (1993), p. 230.
102) BARSOUM (1938), s. III, p. 145; FIEY (1993), p. 196.

And this blessed Patriarch died in the year 2019 A.G (1708 A.D), on Golden Friday and he was buried in Dayr al-Zaᶜfarān in the sanctuary of Martyrs.

135- Patriarch Isḥāq[103], nephew of the late Patriarch Ğirğis. He was a monk from Dayr Mār Mattā. He was consecrated a Bishop for Dayr Mār Mattā under the name Sāwīrūs by Patriarch ᶜAbd al-Masīḥ, and he was consecrated Maphrian by his uncle, the Patriarch[104], under the name Bāsīlyūs.

When he was Maphrian he consecrated his brother a Metropolitan and he helped his uncle Patriarch Ğirğis in difficult situations and in times of sadness, in all circumstances, during construction of churches and monasteries, and he brought (people) back to the faith, etc.

He took the apostolic seat of the Patriarch after his uncle in the year 2030 (A.G) (1719 A.D), on 8th Šubāṭ. Maphrian ᶜAzār al-Ṭūrānī who escaped to Iṣfahān in Persia imposed his hands on him in the church of Maryamānā in Amid. Here are the names of the Bishops whom he consecrated[105]:

1- Bishop Mār Diyūnūsyūs Šukr Allāh of Aleppo, from Mārdīn, his secretary (of the patriarch)[106].

2- Bishop Grīgūryūs ᶜAbd al-Aḥad[107] from Dayr al-Sayyidah al-Ṭāḫ[108] for the see of Jerusalem.

3- Bishop Ṭīmātiyūs ᶜĪsā of Mārdīn, his secretary[109].

4- Bishop Grīgūryūs Ayyūb of Gargar from Dayr al-Zaᶜfarān who was from Ḥiṣn Manṣūr[110].

5- Bishop Sāwīrūs Iliyyā of al-Ruhā, who was his secretary, from

103) Patriarch Iġnāṭiyūs Isḥāq II (1709-1724). Cf. ABŪNĀ (1993), p. 184; Mingana published the Syriac text of a historical tract of the activity of the patriarchs Ğirğis II and Isḥāq II, of building and rebuilding of the monasteries and churches in different dioceses. Cf. MINGANA (1933), pp. 878-881.

104) Patriarch Ğirğis II (1686-1708).

105) DOULABANI (1994a), p. 285 f.

106) BARSOUM (1938), s. V, p. 254 f; FIEY (1993), p. 160.

107) BARSOUM (1939), s. VI, p. 83.

108) Dayr al-Sayyidah, near to village al-Haṭāḫ, or Anṭāḫ, in the north of Miyāfarqīn in the region of al-Ṣūfāniyyīn.

109) BARSOUM (1939), s. VI, p. 80 ff.

110) *Ibid.*, p. 79 ff.

Mārdīn[111].

6- Bishop Iyāwannīs Kārz[112] of Qarāqūš and Dayr Mār Bihnām[113] who was from Qarāqūš.

7- Maphrian Bāsīlyūs Šemᶜūn al-Ṭūrānī[114] the morning star and the light of the Universe, a theologian and a knowledgeable man. This blessed man was struggling for religion in his preaching and teaching. He wrote nine books. One of these books was "The armour of religion and the shield of conviction".[115] "Theology"[116], that is a book of theological discourse; "The Chariot of the Mysteries"[117], "The Book of Preaching", "The Book of Explanations of the Six Wings of The Seraphim", "The Book of Explanation of Our Father", "The Explanation of the Last Drachmae which was Described in the Holy Bible", "The Book of Poems", "The Book of Canon Law".

This blessed Father was a hermit for seven years in a hermitage and for seven years he was a Maphrian. During his time there was peace between the Mountain (Ṭūr ᶜAbdīn) and the apostolic seat [f.383ᵛ], and in the end he received a crown of martyrdom in the year 2050 (A.G) (1739 A.D), on Good Friday.

The reason for his death was a Christian Syrian man from the Mountain who wanted to marry his cousin; asked for the permission of the Maphrian,

111) *Ibid.*, p. 82.

112) *Ibid.*, pp. 83-86.

113) Dayr Mār Bihnām also called Dayr al-Ǧib, is situated in southeast of Mosul. It was built in the beginning of the fifth century. From it graduated one Maphrian and seven bishops. In 1839, it was usurped by a group, which seceded and joined the Catholic Church. It was deserted for some sixty years, but is now populated. Cf. BARSOUM (2000), p. 187.

114) Mār Basīlyūs Šemᶜūn, son of Malkē of Maniᶜm, was a uniquely learned man of his time. He became a monk at a Monastery in Ṭūr ᶜAbdīn before 1695, and was ordained a priest. Because of his ascetic and virtuous life, he was ordained Maphrian for Ṭūr ᶜAbdīn in ?1710 under the name Basīlyūs. Cf. BARSOUM (1938), s. IV, pp. 23-30.

115) In sixteen parts, on the Holy Trinity, Incarnation, that faith cannot be obtained through knowledge, a refutation of purgatory, a refutation of those who maintain that punishment and reward apply only to the soul and not the body, on repentance and on leavened bread for communion. This book contains some weak and questionable ideas. BARSOUM (2000), p. 169.

116) In twelve parts, each divided into ten chapters written in eloquent language. It discusses the Trinity and the unity of God, the procession of the Holy Spirit, the Incarnation, the nativity, the redemption, the refutation of purgatory, the end of the world, the resurrection, eternal bliss and hell. He finished it on July 15, 1719. It consists of 317 pages. *Ibid.*

117) Eight treatises, on the intellect, an interpretation of the chariot of the cherubim which Ezekiel saw, the creation of the world, angels, devils, and Adam, the benefit we gained from the Incarnation of Christ, resurrection, the kingdom of heaven and hell. *Ibid.*

but the Maphrian refused to grant permission. The man went to one of the Governors of that region. (The Governor) went to him but the Maphrian did not accept him. For that reason the Governor killed him, and he killed also Bishop Rizq Allāh, his student. He was crucified on wood. His martyrdom took place in Dayr Mār Aḥō.

At that time, the people of Basibrīnā[118] came and took him, and the people from his village, Banmᶜīm[119], and his parents also came to take him. There was a conflict between the two groups, until the people of Banmᶜīm killed six men from the village of Basibrīnā. In the end the people of Basibrīnā, took him and buried him in Dayr Mār Dodō, and his tomb became a place of pilgrimage. His prayers will be with us. Amen.

8- Bishop Bāsīlyūs Ǧirǧis from al-Ruhā, his secretary (Patriarch Isḥāq) who in the end went to Aleppo and was named Diyūnūsyūs.

9- Bāsīlyūs, his brother (of the Patriarch), was consecrated both a Bishop of Dayr Mār Mattā, then a Maphrian of the see of Takrīt.

And this Father served this apostolic see for 30 years. In the end he became unable to fulfil his duties and retired from the affair of Patriarch and he appointed Šukr Allāh to be Patriarch. Then he went to Mosul where he died in the year 2034 (A.G) (1723 A.D), one year after he retired. His body was buried in the church of Mār Tūmā in the sanctuary of Martyrs. His prayers will be with us. Amen.

136- Patriarch Iġnāṭiyūs Šukr Allāh Ibn Ṣnīᶜah[120] from Mārdīn was the secretary of Patriarch Ǧirǧis and Patriarch Isḥāq. He accepted the Apostolic see from Patriarch Isḥāq, as we said before, because he was the Bishop of Aleppo. He was consecrated by Maphrian Šemᶜūn, the leader of the Mountain.

During his consecration the following Fathers were present: Maphrian Šemᶜūn who consecrated him, Bishop ᶜAbd al-Aḥad, Bishop of Jerusalem, Bishop Aṣlān of Amid, Bishop ᶜIsā of Mārdīn, Bishop Iliyyā of al-Ruhā, Bishop Ǧirǧis who eventually became bishop of Aleppo, Bishop Ibrāhīm, Bishop Kārz of Qarāqūš who approved him finally as leader of the church.

118) A village in the Ṭūr ᶜAbdīn region, near Dayr Qartmīn.

119) A village in Ṭūr ᶜAbdīn region.

120) Patriarch Iġnāṭiyūs Šukr Allāh Ibn Ṣnīᶜah II from Mārdīn (1723-1745). Cf. ARMALAH (1924), p. 608; BARSOUM (1939), s. III, pp. 130-137.

He was consecrated in 2033 (A.G) (1722 A.D), in the Monastery of the Apostolic see (Dayr al-Zaᶜfarān), and during his fatherhood he rebuilt Dayr Mār Quryāqūs[121]. This Father suffered a great deal for the followers of the Pope, because they imprisoned him when he was the Bishop of Aleppo.

They imprisoned him in the citadel of Arwād which is between Ṭarṭūs and Ğablah[122], which is a citadel on the sea, and he stayed there for four months. But God saved him and he was freed. With him there were the priests Yūḥannā, ᶜAbd al-Nūr and Mūsā son of Kḥeīl from Ṣadad. After his release from exile they[123] rebelled against him and they tried to hang him and he was tried in court, but God saved him again from these malicious people.

When he was a Patriarch he consecrated the following Bishops[124]:

1- Bishop Diyūsqūrūs Ṣarūḫān[125] for the seat of Dayr Mār Mūsā. He was from Dayr al-Zaᶜfarān and his consecration was in the year 2038 AG (1727 A.D). During his leadership in the Monastery, Bishop Zamrayyah[126] returned to make peace about 23 years after he was forbidden to fulfil his duties. He suffered many miseries and sadness and he was exiled from the Monastery to Ṣadad after about two years. After that he returned to the Monastery and he made the Monastery richer than it had ever been.

He admitted into (the Monastery) a good order of monks, and he ordained many priests. Apart from that he ordained three priests to Aleppo. His fame spread. After that he established himself in the leadership of the Monastery and the diocese for forty years. He died in the year 2070 A.G (1759 A.D), in the village of his diocese, Ṣadad.

2- Bishop Qūrillūs ᶜAbd al-Nūr form Aleppo, his secretary, to the seat of (Dayr) Mār Mūsā[127].

3- Maphrian Bāsīlyūs ᶜAzār[128] the nephew of patriarch Isḥāq, to the seat of Takrīt.

121) Dayr Mār Quryāqus, near the village of Zarğil in the region of Bšeriyyah, was an Episcopal seat from the XV century. BARSOUM (2000), p. 187.

122) A Syrian city on the coast.

123) "They" refers to the Latin.

124) DOULABANI (1994a), p. 285 f.

125) BARSOUM (1939), s. III, p. 138 f; FIEY (1993), p. 247.

126) BARSOUM (1938), s. III, p. 143 f.

127) BARSOUM (1939), s. III, p. 137 f.

128) BARSOUM (1939), s. IV, p. 23.

4- Bishop Qūrillūs Ǧirǧis, his nephew, who finally went to the see of Mārdīn[129].

5- Bishop Yūlyūs Barṣawm, his nephew. Finally he was sent to Jerusalem and he was named Grīgūryūs[130].

6- Bishop Grīgūryūs Tūmā from Dayr al-Zaᶜfarān to Damascus and Šām. He was from Amid.

7- Bishop Diyūnūsyūs Farağ, from Dayr al-Zaᶜfarān to Badlīs, finally he moved to Gargar.

8- Bishop Sāwīrūs ᶜAbd al-Aḥad to al-Ruhā, he was from Mārdīn[131].

9- Bishop Qūrillūs Ǧirǧis from Mosul[132]. He was from the family of the late Patriarch Ǧirǧis. He became the Bishop of Sayyidah al-Ṭāḫ, then he moved to the seat of Mārdīn and became a Maphrian, and he consecrated two Bishops.

[f.384ʳ], 10- Bishop Qūrillūs Ǧirǧis from Aleppo[133] from Dayr al-Zaᶜfarān, was a student of the Patriarch (then became bishop) of Mār Ilyān and finally he went to Jerusalem and to Egypt where he collected large sums of money. He argued with the Franks, and defeated them and showed their falts by the power of God.

He became the second Paul in his preaching and teaching and he was a knowledgeable man in his work for the Church. He wrote a book entitled "The Right Beliefs in the Religion of Christ". He rebuilt the House of Marcos[134] and he stopped the scheming against this Monastery. He was named Grīgūryūs.

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129) BARSOUM (1939), s. III, p. 141 f.

130) *Ibid.*

131) BARSOUM (1939), s. V, p. 264 f.

132) Patriarch Iġnāṭiyūs Ǧirǧis III (1745-1768). BARSOUM (1940), s. I, pp. 22-26.

133) FIEY (1993), p. 220; The faculties of Qūrillūs Ǧirǧis in 14th December 1737, as bishop for diocese of Dayr Mār Ilyān, which was including Ḥomṣ, Ṣadad, Qaryatayn, was signed by the following bishops: Grīgūryūs (Aṯanāsyūs) Tūmā of Jerusalem, Diyūsqūrūs Ǧirǧis bishop of Aleppo, Ǧirǧis Farağ Allāh, bishop of al-Maᶜdan and Badlīs, Grīgūryūs Tūmā bishop of Damascus, Diyūsqūrūs Ṣarūḫān bishop of Dayr Mār Mūsā. Cf. BARSOUM (1988), p. 18 f.

134) Dayr Mār Murquṣ in Jerusalem, is also known as the Dayr al-Suryān. It is an old Monastery, built in the fifth or sixth century, according to an Estrangelo Syriac inscription on a stone discovered in 1940. Today it is the see of our metropolitan, and it has been the home of our monks since 1472. The Monastery has a magnificent library and press. It has produced seven bishops. BARSOUM (2000), p. 188.

11- Bishop Iyāwannīs Yūḥannā[135], from Dayr al-Zaᶜfarān, eventually went to the see of Badlīs and thanks to him there was a voyage to India.

12- Bishop Grīgūryūs Boġos of Bšeriyyah from Dayr al-Zaᶜfarān.

13- Maphrian Dinḥā of Ṭūr ᶜAbdīn[136].

14- Bishop Pūlā for Maᶜdan[137].

15- Bishop Diyūsqūrūs Šukr Allāh of Ğazīrah[138].

During the days of this Father there was a Patriarch of the Chalcedonians, a follower of the Pope, in Amid. He began to scheme to make the simple sons of our religion follow his bad teaching. But this Father took care of them and he exiled him (the Chalcedonian Patriarch), and the exiled went to Rome. But finally he came to him and showed him obedience and there was peace between them.

He died in the year 2055 A.G, on 14th Aylūl (1744 A.D), on the holy day of the Cross. He served the Patriarch for 23 years and he was buried in the land of the Fathers in Diyārbakir, that is in the city of Amid.

137- Patriarch Iġnāṭiyūs Ğirğis[139], this Father was the nephew of Patriarch ᶜAbd al-Masīḥ. In the beginning he was the Bishop of Bšeriyyah, then he went to Aleppo and later he was elected to the Apostolic see on 7th Tišrīn Awal, 2057 (A.G) (1746 A.D).

Bishop Tūmā of Jerusalem consecrated him in the presence of three other Bishops: Bishop Ğirğis, the nephew of the late Patriarch Šukr Allāh, Bishop ᶜAbd al-Aḥad of al-Ruhā and Bishop Ğirğis of Mār Ilyān who eventually went to Jerusalem, rebuilt the Monastery and was consecrated in Amid in the Church of Maryamānā. He consecrated the following Bishops:

1- Bishop Iyāwannīs Yūḥannā from Qarāqūš to Dayr Mār Bihnām. He went to India and he was know there as the Bishop of Jerusalem[140].

2- Bishop Sāwīrūs Yūḥannā from Dayr al-Zaᶜfarān. He was consecrated for India. He went to Baghdad, then he returned and he took the seat of Mār

135) BARSOUM (1939), s. V, p. 265 ff.
136) BARSOUM (1939), s. V, p. 267 ff.
137) *Ibid.*, p. 270.
138) *Ibid.*
139) Patriarch Iġnāṭyūs Ğirğis III from Edessa (1745-1768). BARSOUM (1940), s. I, pp. 22-26.
140) FIEY (1993), p. 177.

Abḥāy in Gargar[141].

3- Bishop Aṯanāsyūs ᶜAbd al-Karīm from Dayr al-Zaᶜfarān.

4- Bishop Qūrīllūs Rizq Allāh from Mosul, eventually went to the see of (Dayr) Mār Mattā, where he was the deputy of his cousin, Maphrian Ǧirǧis.

5- Maphrian Bāsīlyūs Šukr Allāh[142] from Aleppo: the sees of this blessed Father were Aleppo and India. He became the second Thomas because he preached, consecrated, baptized, and taught, and ordained priests and deacons. He brought back the people of these places to the right faith after the Christian laws were removed and the priesthood had been completely destroyed.

6- Bishop Ǧirǧis Tūmā[143] from Amid of Mār Ilyās in Qanqart[144].

7- Bishop Ṭīmātiyūs Tūmā from Qaṭarbil, eventually became the Bishop of Gargar but he did not settle there[145].

Then the Patriarch whom we mentioned earlier, gave him also al-Ruhā, but he did not stay there. Then his bad character became apparent, and he was excommunicated and exiled to al-Qalᶜāsī. Later there was peace between him and the Patriarch who sent for him to return from exile to his see. (Bishop Tūmā) showed obedience to the Patriarch.

8- Bishop Grīgūryūs Yūḥannā[146] from Ṣadad, from the family of Šqayyr for the see of Damascus al-Šām. He was the student of Maphrian Šukr Allāh.

9- Bishop Grīgūryūs Šemᶜūn[147], he had Armenian origins and he was taught by Bishop Boġos, the leader of Mār Quryāqus; in the end he also inherited (the Monastery).

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141) BARSOUM (1940), s. III, p. 135.

142) Maphrian Bāsīlyūs Šukr Allāh III (1746-1760). Cf. ARMALAH (1924), p. 608.

143) BARSOUM (1940), s. III, p. 138; FIEY (1993), p. 253.

144) Dayr Qanqart, built in the name of the prophet Iliyyā near Qanqart, near Diyārbakir, was first mentioned in history in 1050. It was twice renovated, once by Patriarch Michael the Great in 1173, and again in 1730 by Patriarch Iġnāṭiyūs Šukr Allāh. It was abandoned at the start of the nineteenth century, and on its site today stands a village called Qarā Qelisa (the black Church, because of the black stones of the area). Its remains are still visible. Barsoum (2000), p. 189.

145) BARSOUM (1940), s. III, p. 139; FIEY (1993), p. 200.

146) BARSOUM (1940), s. III, p. 186 ff.

147) *Ibid.*, p. 189 f.

(10)- Bishop Diyūnūsyūs Miḫā'īl of the see of Aleppo: he was a student of Maphrian Šukr Allāh[148].

Father Iġnāṭyūs served the Apostolic see in the Patriarch's residence for 23 years, and when he reached old age he died in Tamūz of the year 2079 (A.G) (1768 A.D), in the city of Amid. He was buried with his uncle.

[f.384v], 138- Iġnāṭyūs Ğirğis[149] from Mosul: this Father was the nephew of the blessed saint Patriarch Ğirğis of Mosul who talked to his nephew before his death and he told him: "This year you will have a boy, and I want you to give him my name, and I have hope in God that he will be a Patriarch in my place", and he gave him a book of psalms as a gift for the child. After his death the child was born and he was named after him, and when he was 20 he went to Dayr al-Zaᶜfarān and became a monk. Later Patriarch Šukr Allāh consecrated him a Bishop for Dayr al-Sayyidah al-Ṭāḫ, as it was explained before in the list of the Bishops of Patriarch Šukr Allāh, and he named him Qūrīllūs.

In the times of the previous Patriarch the Maphrian of Mosul died. For this reason Patriarch Ğirğis of al-Ruhā consecrated him Maphrian. In his hands was the diocese of Mārdīn and its villages, and the apostolic Monastery with other monasteries. At the same time Mosul was in his hands and he sent Bishop Rizq Allāh to that city, and he appointed these sees not by force, but because of his energy and his diligence for rebuilding.

When he was a Maphrian he did not cease to rebuild the monasteries in the regions of Mosul and Mārdīn. He was a courageous man when he met the governors, and he was persuasive. His income was very high without any need for collections. When the previous Patriarch died, the people of Amid and the Bishops asked him to become a Patriarch, and they gathered in Dayr al-Zaᶜfarān and they proclaimed him a Patriarch on 17th 'Ab in the year 2079 A.G (1768 A.D).

At his consecration there were eight Bishops present. The bishop of Jerusalem, Grīgūryūs, imposed hands on him and also there were Bishop Ğirğis, Bishop of Bšeriyyah, Grīgūryūs Šemᶜūn and Diyūsqūrūs Šukr Allāh, the Bishop of Ğazīrah, Qūrīllūs Bšārah, his student, Bishop Qūrīllūs Rizq Allāh, Bishop Iyāwannīs Yūḥannā, Bishop Sāwīrūs, and Bishop Anṭūn of Gargar.

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148) *Ibid.*, pp. 191-200.

149) Patriarch Iġnāṭiyūs Ğirğis III from Mosul, (1768-1782), p. 212, note 8.

When he was a Maphrian this Father consecrated Bishop Bšārah[150] and Bishop Bihnām, and one day before he became the Patriarch, he consecrated Bishop Anṭūn[151] for Gargar and Ḥiṣn Manṣūr[152] because there came news of the death of its Bishop. After the death of the previous Patriarch and during his Patriarchship he consecrated the following Bishops[153]:

1- Bishop Qūrillūs Manṣūr of Holy Jerusalem: he lived in Dayr Mār Murquṣ, on 15th Kānūn al-Ṯānī 2081 A.G (1770 A.D)[154].

2- Bishop Qūrillūs Mūsā of Ṣadad for Dayr Mār Mūsā, 1th Kānūn al-Ṯānī 2085 A.G (1774 A.D).

3- Bishop Iqlīmyūs Ibrāhīm from Ṣadad, two years after his consecration, he went to Dayr Mār Mūsā, 5th Nīsān 2084 A.G (1773 A.D).

4- Bishop Yūlyūs ᶜAbd al-Aḥad for the leadership of Dayr al-Zaᶜfarān, 15th Ḥizīrān 2084 A.G (1773 A.D).

5- Bishop Iyāwannīs Niᶜmah from Ṣadad; eventually he went to Dayr Mār Quryāqūs in al-Bšeriyyah, 15th Ḥizīrān of 2084 A.G (1773 A.D).

6- Bishop Ṭīmātiyūs ᶜAbd al-Aḥad of Badlīs. Nīsān 2085 A.G (1774 A.D).

7- Rabbān ᶜAbd Allāh[155] from Aleppo from the family of Šidyāq who was made a monk by Bishop Ṣarūḫān in Dayr Mār Mūsā in the village of al-Nabk, who served under the hands of bishop Ṣarūḫān[156].

In the end he went to al-Šām and he served the church of Šām and eventually he was consecrated for the seat of Aleppo when Mīḫō Ibn Ğarwah, its Bishop, followed the faith of the Westerners. He was consecrated in his place and he lived in Jerusalem and was named Diyūnūsyūs. With him was consecrated Bishop Ibrāhīm[157] who was a monk in Dayr al-Zaᶜfarān and he was consecrated a Bishop and was named Qūrillūs on 3th

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150) DOULABANI (1994a), p. 313.

151) *Ibid.*, p. 314; FIEY (1993), p. 200.

152) Ḥiṣn Manṣūr a town north of Samosata on the west bank of the Euphrates; also called Adyamān. BARSOUM (2000), p. 184.

153) DOULABANI (1994a), pp. 316-320.

154) *Ibid.*, p. 316. He was not mentioned in the list of the bishops of the monastery of Mār Mūsā. By FIEY (1993), p. 247.

155) DOULABANI (1994a), p. 320.

156) *Ibid.*, p. 321.

157) *Ibid.*, p. 320.

Kānūn Qadīm (December) 2089 A.G (1778 A.D).

8- Bishop Qūrīllūs Mattā of the see of Mosul and Mār Mattā (Monastery) who was from Mārdīn and became a monk in Dayr al-Zaᶜfarān. Then he became the superior of the Monastery and in the end he was consecrated a Bishop in the year 2079 A.G (1768 A.D).

[f.385ʳ], 139- Iġnāṭiyūs Mattā[158], another Patriarch on the list.

In the year 2093 A.G (1782 A.D), went to the mercy of God (departed), His lordship Mār Iġnāṭiyūs Ğirğis from Mosul, the nephew of His lordship Patriarch Ğirğis took over Aleppo. His name has been mentioned earlier because of his struggles with the Franks, which is described in this book.

In the year 2094 A.G (1783 A.D) in the month of Kānūn al-Ṯānī Bishop Mīḫō[159] who came from Aleppo asked to be appointed a Patriarch, and he gave bags of money to the Governors to receive the patriarchate.

Because of this Bishop Mattā from Mārdīn, turned against him and there were many arguments between them with much money given to the Governors by both of them. The Church was in confusion, concerning the large amounts of money paid by them for religious reasons. Later Bishop Mīḫō Ibn Ğarwah's relations with the Governors became stronger, because of the multitude of money-bags, and he stayed there for about six months.

Both of them asked recognition from Istanbul. They paid a lot for the decree of recognition, and it is not possible to count how they paid, only our Lord knew. Finally after a long time no decree came. When Mīḫō realized that the decree was not going to arrive, he was consecrated a Patriarch in Dayr al-Zaᶜfarān with the support of some people.

When Bishop Mattā heard that, he came from Midyāt[160] to Qilleṯ and he was consecrated a Maphrian and on the following day he was consecrated a Patriarch, under the name Iġnāṭiyūs, for the Apostolic See of Antioch. After two days he consecrated two Metropolitans and one Bishop whose names we will mention later, with the other Bishops.

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158) Patriarch Iġnāṭiyūs Mattā (1782-1817).

159) The Bishop Diyūsqūrūs Mīḫā'īl was ordained for Aleppo in the year 1765, became a Catholic, was ordained a patriarch by four Syrians bishops, and by the intervention of the Latin consuls to the Ottoman Governors, but was refused, and he fled to Lebanon. Cf. ABŪNĀ (1993), pp. 268-272.

160) The capital of Ṭūr ᶜAbdīn region.

Later he went to the city of Midyāt in the mountain of Ṭūr and he stayed there for some time waiting for the decree. The brother of Patriarch Mattā, Bishop ᶜAbd al-Aḥad went together with the priest Iliyyā from Qaṭarbil[161] in the region of Diyārbakir to ask for the decree.

Later they brought the news of the decree to Patriarch Mattā, and he came to Mārdīn. When he arrived, the Franks prepared a plot and they bribed the Governor of that time to imprison them. He imprisoned them in chains and they stayed there for about three days. There was thunder and lightning and the ceiling of the prison fell on them. Some Muslim prisoners who were in the prison, about 24 of them, were killed. But on the Patriarch and the 12 people who were with him, the ceiling of the cellar did not fall.

That night there was an earthquake, and when they [162]saw that, they stood up from their places, and immediately when they stood up, the ceiling fell down. They[163] told the Governor about all they had seen. He said: "These people are victims and there is nothing against them, and if they had been guilty, the ceiling would have fallen on them and killed them". Because of that he released them from the prison and he did not take anything from them.

How many times did they[164] decide to kill them, but our Lord did not allow them to fall into their hands? After that the Governor of Diyārbakir sent for them and he got them into trouble. He said to them: "You went to the mountain of al-Ṭūr, the place of the rebels, to rebel". This was the suggestion of the Franks. They had given some bags of money to offend them and to kill them. For that reason the Governor decided to cut off their heads. They took their clothes from them and covered their eyes and the executioner stood up to cut their necks. There were twelve of them: Bishops and monks with the Patriarch.When the executioner approached them, twelve people began to plead for them. So they told them to stand up and they returned their clothes. The Governor forgave them and they stayed for some time to collect money. Later the decree for Patriarch Mattā came and the Syrians walked with their heads high. He came very proudly to Mārdīn and inspired fear in the Franks. He went to the Governor with the decree to es-

161) Qaṭarbil a town on the Tigris, opposite the city of Diyārbakir. Its Syrian population left it in 1928. Cf. BARSOUM (2000), p. 185.

162) "They" refers to the prisoners (the patriarcah Mattā and his bishops).

163) "They" refers to the guardes of the prison.

164) "They" refers to the Latin.

tablish a new law, and he gave a lot of money to establish it. Later he registered it in an upright court. He mounted the horse of the Governor, rode and played the flute with the Governor riding at his side.

The Muslims greeted him with joy and they came from Sarāy (the palace), to the seat of the Church of the Arbᶜīn Šahīd in Mārdīn and cast Mīḫō out of the room by whipping him. Patriarch Mattā sat on the seat, and the status of the Syrians improved highly. The Franks became afraid and were offended. The Governor asked the patriarch [f.385^{v}], what do you want me to do to Mīḫō and his followers. I can kill them or imprison them.

The Patriarch said to the Governor: "Keep them now to see if they return to our faith". And he began to be kind to them by word to turn them from their way. But they did not accept his word. Some people from the Christians and the Muslims wanted to kill Mīḫō, but Patriarch Mattā did not allow it. For that reason they imprisoned Mīḫō and his followers in Mosul, and then in Baghdad. They could not appear (among people) because they were afraid of the Governor. From Baghdad they went to the region of Šām, but they could not enter Šām. They went to the Mountain of Kisrawān[165], this place was not in the hands of the Ottomans, and they stayed there.

Patriarch Mattā took his see and organized the affairs of the Syrians as they had been before. He became very wearied from organizing the Monastery because Mīḫō had sold all the gold and silver and pottery that were in the Monastery. They had eaten about thirty sheeps and goats that belonged to the Monastery. For that reason (Patriarch Mattā) was worn out from managing it, and he rebuilt the Monastery and invested much money.

He built about ten new rooms. He brought from the region of al-Bšeriyyah alms of about 25 moneybags. He gave it away, and he rebuilt and reconstructed churches in the country and in villages. He brought from Baghdad curtains and he forbade the tradition of paying for burial in the Church, according to the Christian religion. He took care of all things and he was always tired.

After that something happened. He sent his brother, Bishop ᶜAbd al-Aḥad to the region of Baghdad on business but he died on the road. We do not know how he died: from the Franks by poisoning, or from the poisoned air, because it was in the month of Tamūz and the climate of that land was hot. The Patriarch was sad because of his death, because he was working

165) A district in the Mountain of Lebanon.

hard for the Church and because he went through many hardships for the true faith. We ask God to have mercy on him and to reward him for his hardships. There were many trials for the Patriarch from the Franks and the Governors and from his children, and he suffered them all for Christ and accepted them gratefully. He did not complain to his Creator, but he always was thankful and he praised God. After that he went to Mosul with a number of Bishops and monks to bring back the Franks.

When he arrived there he was greeted by the Governor and the Muslims and Christians, and he controlled the Church and the money of the country and villages. Money was sent to Baghdad to imprison him and he stayed there for some days and after that the Franks bribed (the Governor). They waited for (the right moment) and he left Mosul and he came to Mārdīn.

The trials and difficulties, which this man had suffered, were like none before or after him. If it was not for our God and the aforementioned man, the religion of the Syrians would have disappeared because his preaching was as deep as the sea, and his knowledge was even greater. Our Lord rewarded him in this life and after death.

[f.386^{r}], Here are the names of Maphrians and Bishops whom he consecrated in his life[166]:

1- Maphrian Bāsīlyūs Bšārah[167] from Badlīs to Mosul and the surrounding area. He was very tired and later he died and was buried in Dayr al-Za^{c}farān in the church of Mār Ḥananiyā. In the year 2100 A.G (1789 A.D), he was consecrated and in the year 2107 A.G (1796 A.D), he died.

2- Bishop Iyāwannīs Ilyās from Mosul[168]. Later he became the Bishop of Jerusalem under the name Grīgūryūs.

3- Maphrian Bāsīlyūs Yūnān from Mosul to Mosul and the surrounding area. He was consecrated on 11th Tišrīn Awal in the year 2114 A.G (1803 A.D)[169].

4- Bishop Qūrīllūs ^{c}Abd al-^{c}Azīz for Mosul and Dayr Mār Bihnām in the region of Qarāqūš. He was consecrated a Bishop in the year 2079 A.G (1768 A.D)[170].

166) DOULABANI (1994a), p. 179.
167) Maphrian Bāsīlyūs Bšārah (1782-1817). Cf. ARMALAH (1924), p. 609.
168) DOULABANI (1994a), p. 179; FIEY (1993), p. 221.
169) ARMALAH (1924), p. 610.
170) DOULABANI (1994a), p. 179.

5- Bishop Asṭāṭyūs Mūsā to Dayr Mār Mattā in the region of Mosul with its villages. He was consecrated in the year 2100 A.G (1789 A.D). Then he went to Jerusalem in the year 2104 A.G (1793 A.D)[171].

6- Bishop Aṯanāsyūs Yaᶜqūb from Diyārbakir to Jerusalem for the House (monastery) of Mār Murquṣ. He was consecrated in the year 2070 A.G (1759 A.D)[172].

7- Bishop Iqlīmyūs Ibrāhīm from Diyārbakir to al-Ruhā and the surrounding area. He was consecrated in the year 2094 A.G (1783 A.D)[173].

8- Bishop Iyāwannīs[174] from Mosul to Dayr Mār Mūsā al-Ḥabašī in the village of al-Nabk and for Dayr Mār Ilyān. And he endured a lot during the organization of the Monastery and dioceses, for example rebuilding, etc. God will reward him for his hardships in heaven.

9- Bishop Qūrīllūs ᶜAbd al-Aḥad from Daḫāle for the House of Murquṣ in Jerusalem. He was consecrated in the year 2102 A.G (1791 A.D).

10- Bishop Diyūsqūrūs Saᶜīd from Mārdīn to al-Ǧazīrah and the surrounding area. He was consecrated in the year 2094 A.G (1783 A.D)[175].

11- Bishop Sāwīrūs Ilyās from Mārdīn to the diocese of Mār Abḥāy in the region of Gargar. He was consecrated in the year 2094 A.G, then the army of the governor of Baghdad killed him in the year 2105 A.G (1794 A.D)[176].

12- Bishop Grīgūryūs Ǧirǧis from Aleppo for al-Šām and the surrounding area. He was consecrated in the year 2114 A.G, on 25th Tišrīn Awal (1803 A.D).

13- Bishop Qūrīllūs Iliyyā from Mārdīn[177] was consecrated in the year 2114 A.G, on 25th Tišrīn Awal (1803 A.D).

14- Bishop Aṯanāsyūs Niᶜmah[178] from the village of Ṣadad for Dayr al-Sayyidah in the village of Šamšam in the region of Diyārbakir, was conse-

171) *Ibid.*, p. 179.
172) FIEY (1993), p. 221.
173) DOULABANI (1994a), p. 179.
174) FIEY (1993), p. 247.
175) DOULABANI (1994a), p. 179.
176) *Ibid.*, p. 179.
177) *Ibid.*
178) FIEY (1993), p. 209.

crated in the year 2114 A.G, on 25th Tišrīn Awal (1803 A.D).

15- Bishop Diyūnūsyūs Šemᶜūn from Mosul, was consecrated in the year 2114 A.G, on 25th Tišrīn Awal (1803 A.D).

16- Bishop Yūlyūs ᶜAbd al-Aḥad from Banebīl for Dayr Mār Abḥāy in the region of Gargar. He was consecrated in the year 2114 A.G (1803 A.D), on 25th Tišrīn Awal: the five of them were consecrated together[179].

17- Bishop Qūrillūs Isrā'īl from the mountain of Ṭūr for Dayr al-Ṣalīb[180] in the internal mountain. He was consecrated in the year 2096 A.G (1785 A.D).

179) DOULABANI (1994a), p. 223.

180) Dayr al-Ṣalīb, between Zāz and Huṣin Kifā in Ṭūr ᶜAbdīn, was first mentioned in history in 775. It was the see of the bishops of Ḥāḥ from 1089 to 1873. One patriarch of Ṭūr ᶜAbdīn, a Maphrian, and six bishops graduated from it. In the middle of the last century it became the site of a small village, but its church still exists. Cf. BARSOUM (2000), p. 187.

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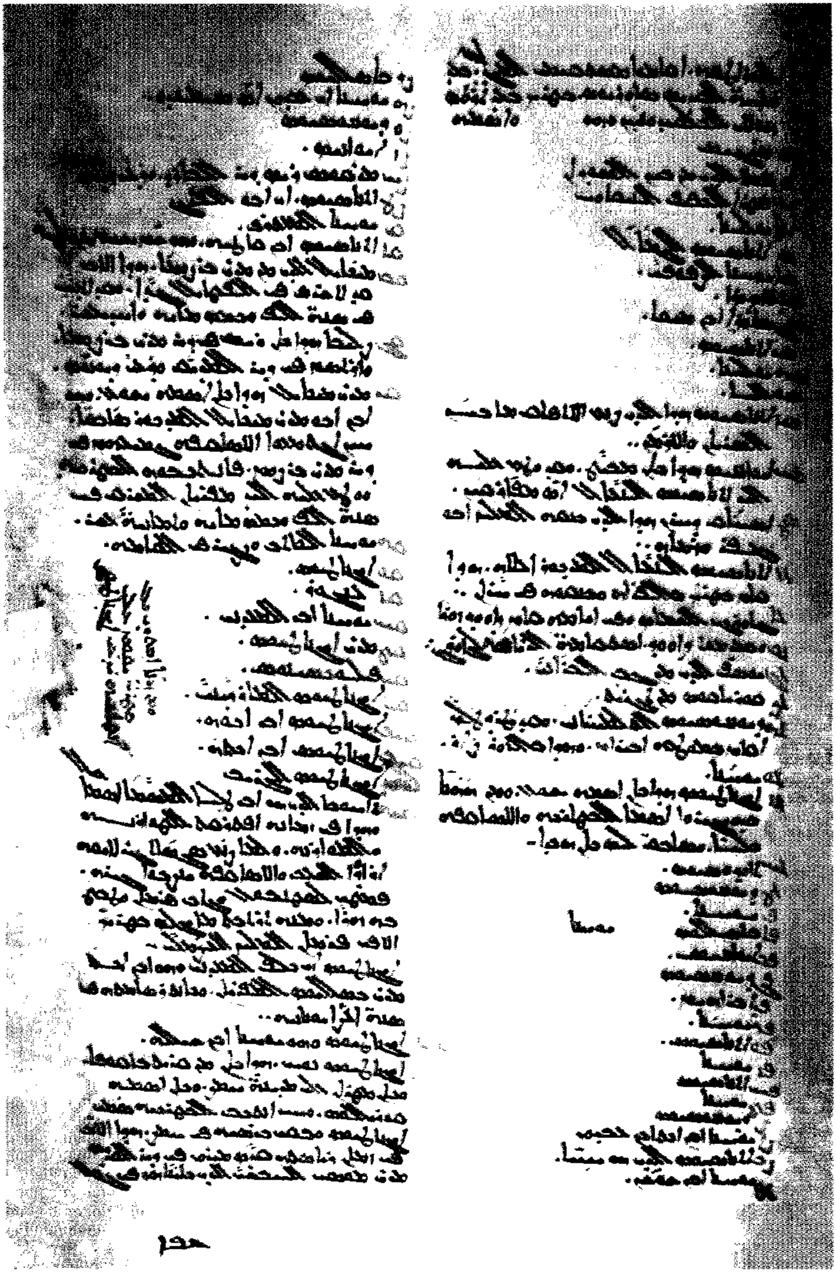
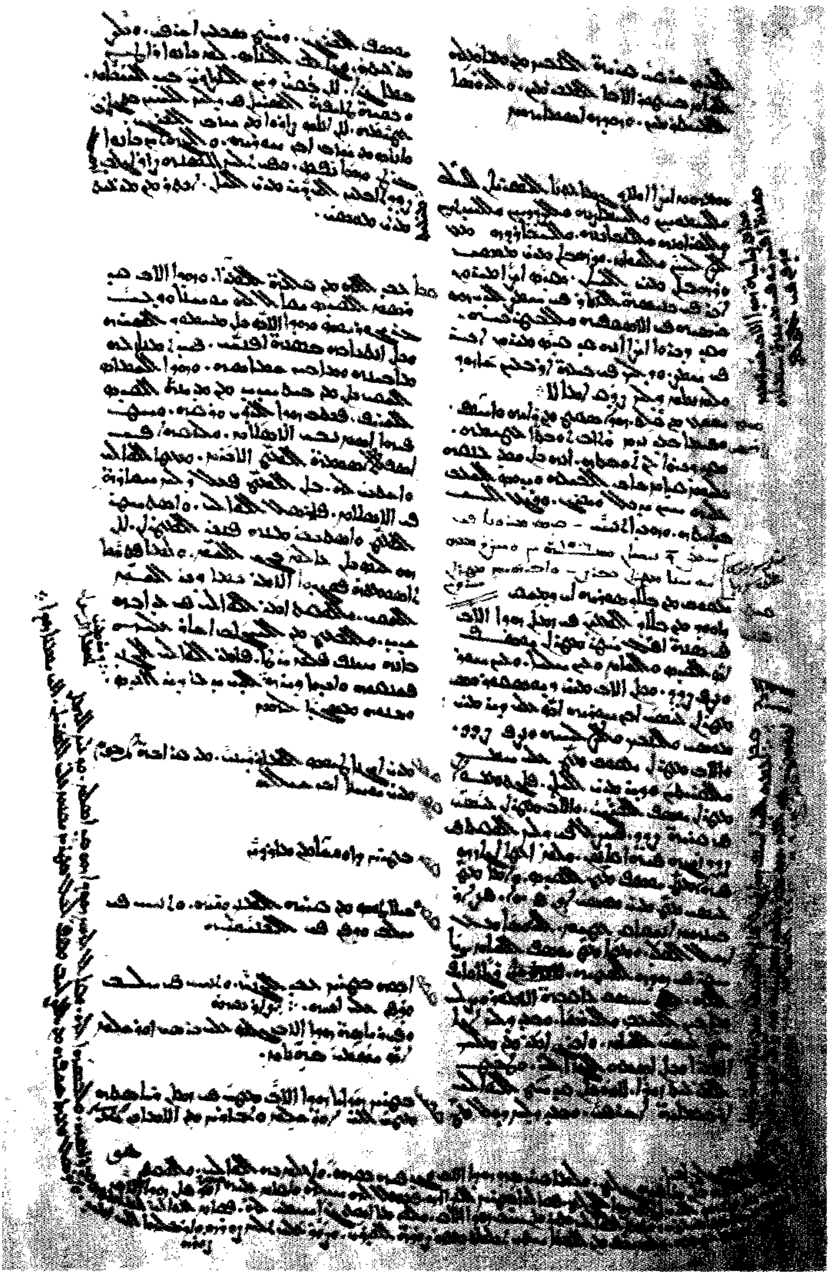
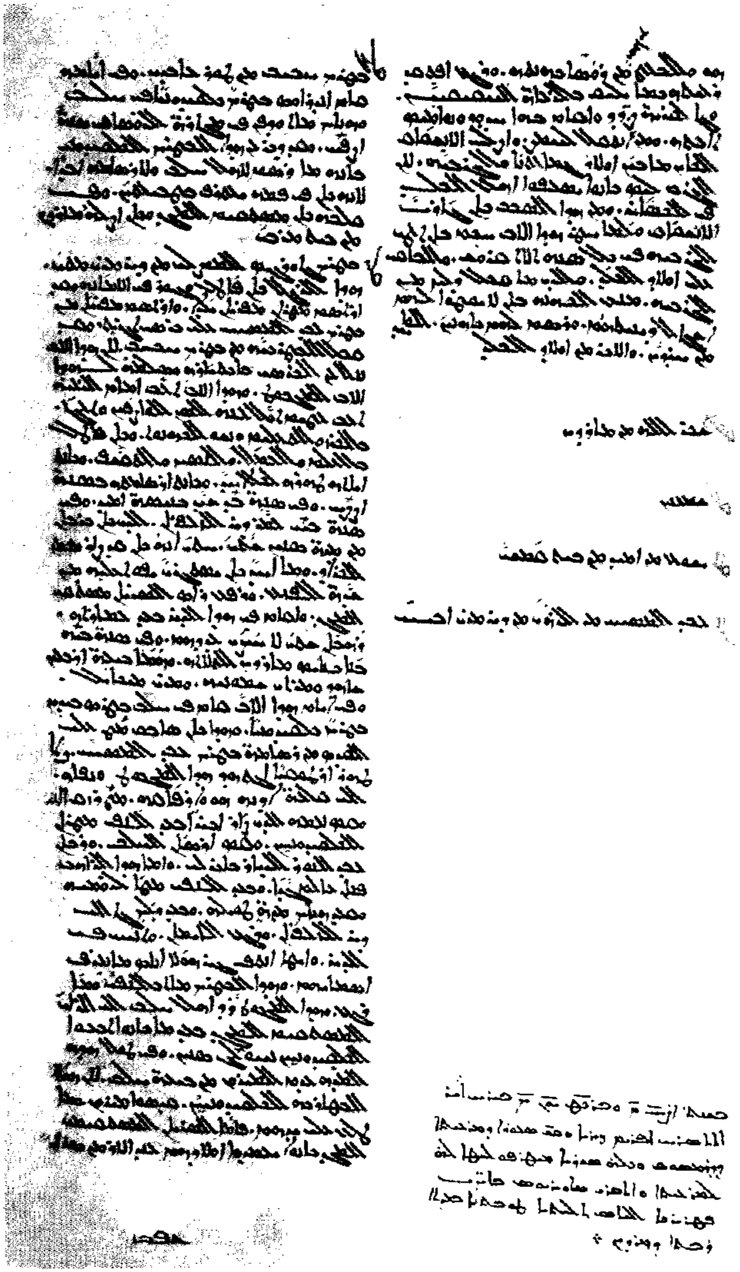


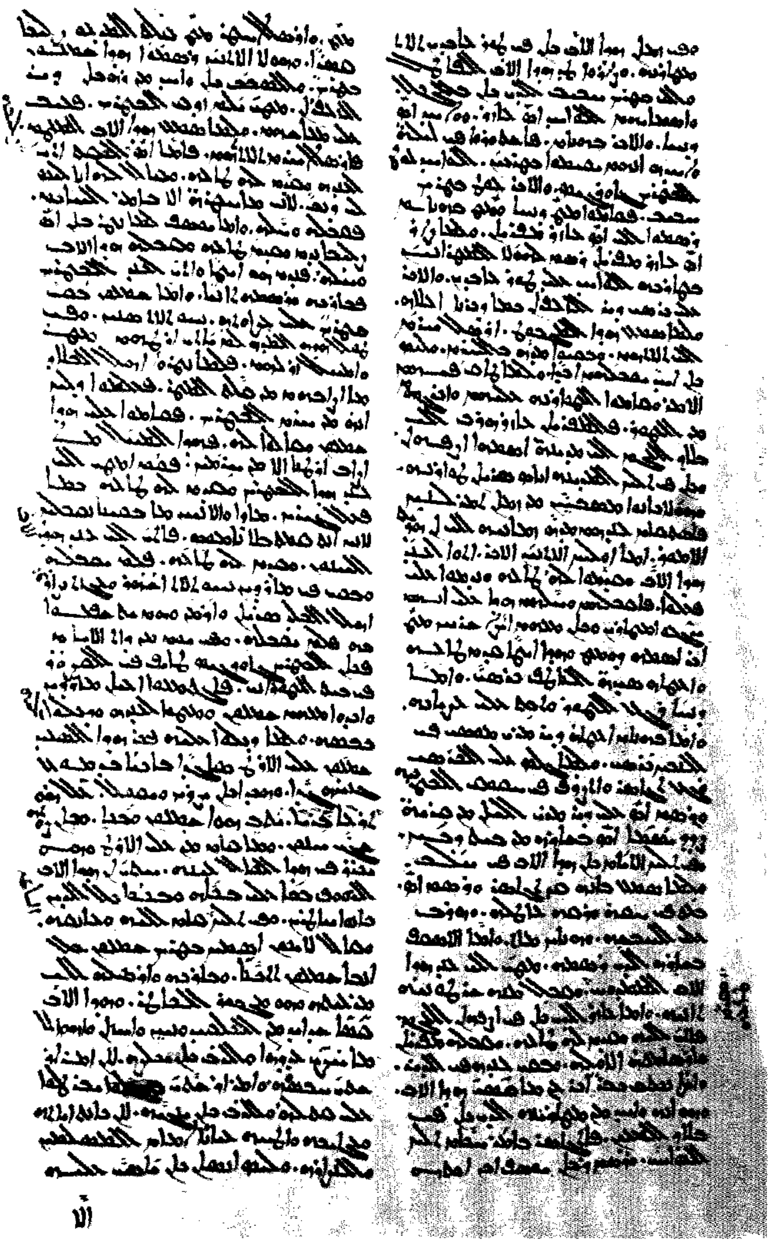
1: Ṣadad, Kanīsat Mār Diyūdūrūs, ms.Tārīḫ Mār Mīḫā'īl, f. 381[r]



2: Ṣadad, Kanīsat Mār Diyūdūrūs, ms.Tārīḫ Mār Mīḫā'īl, f. 381v

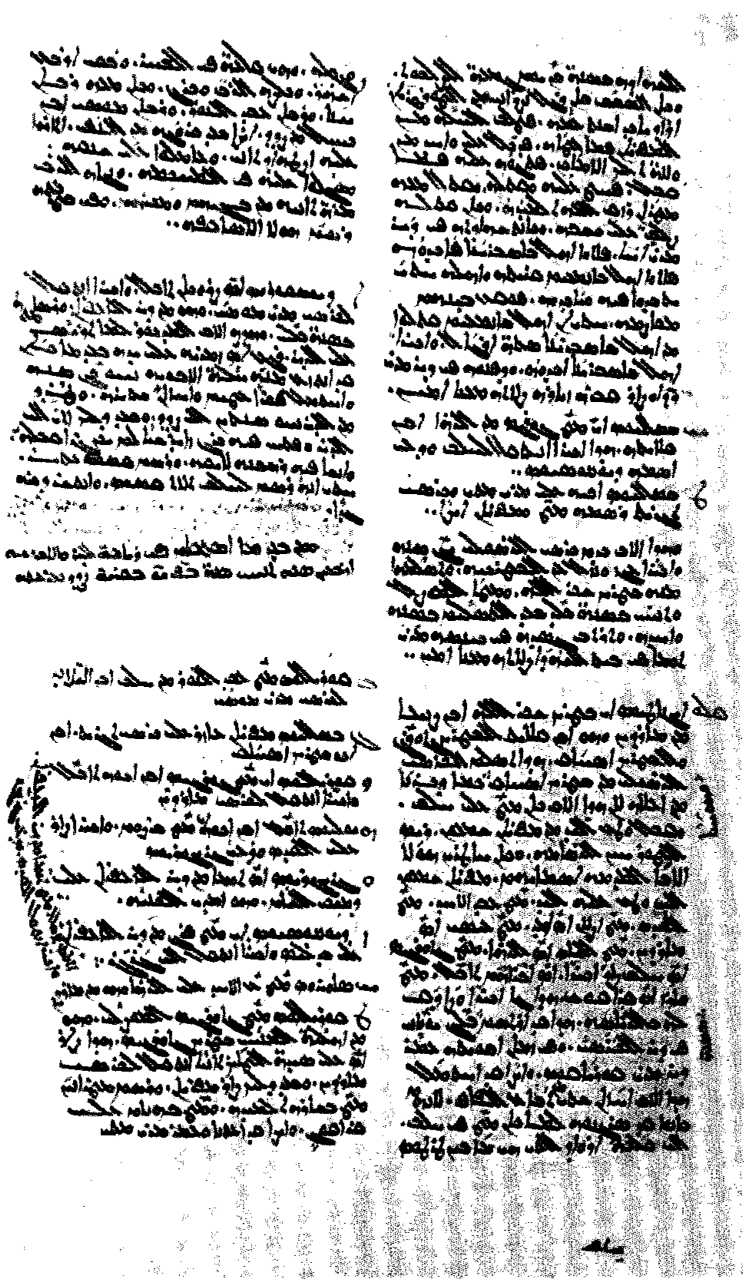


3: Ṣadad, Kanīsat Mār Diyūdūrūs, ms.Tārīḫ Mār Mīḫā'īl, f. 382ʳ

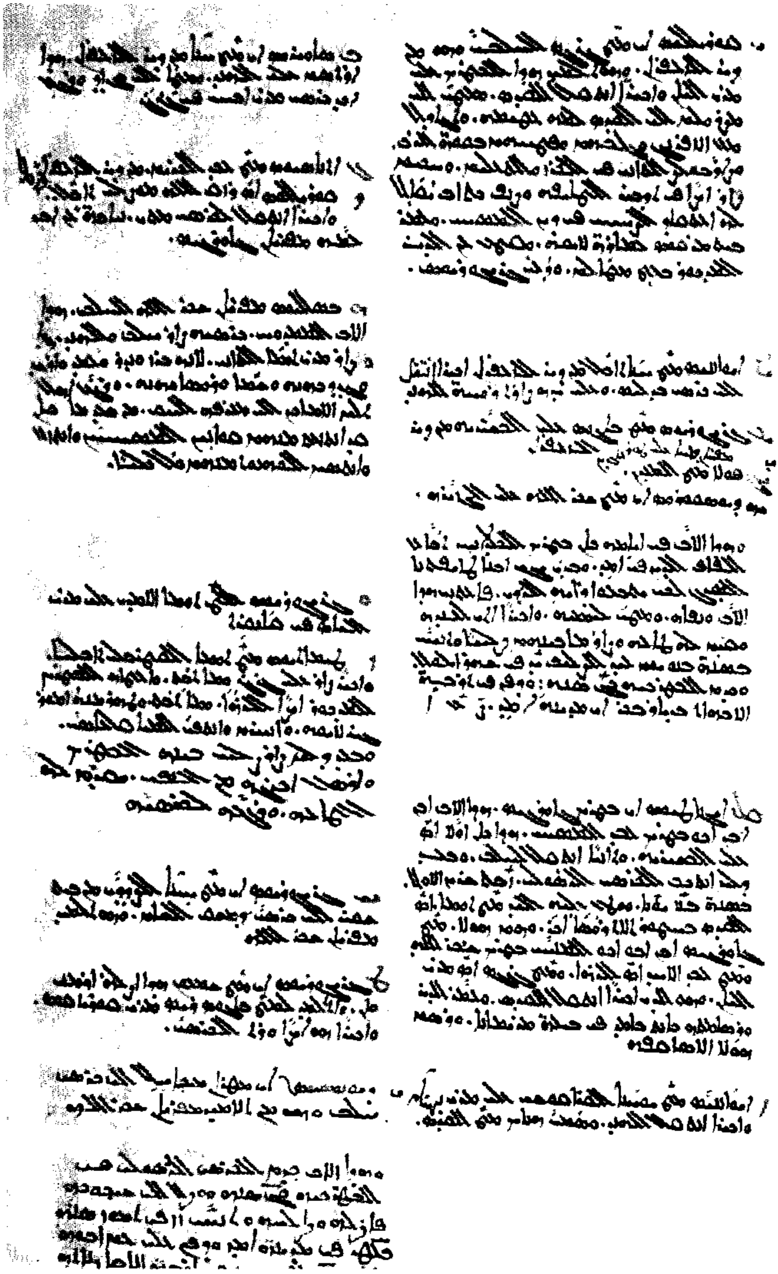


4: Ṣadad, Kanīsat Mār Diyūdūrūs, ms.Tārīḫ Mār Mīḫā'īl, f. 382[v]

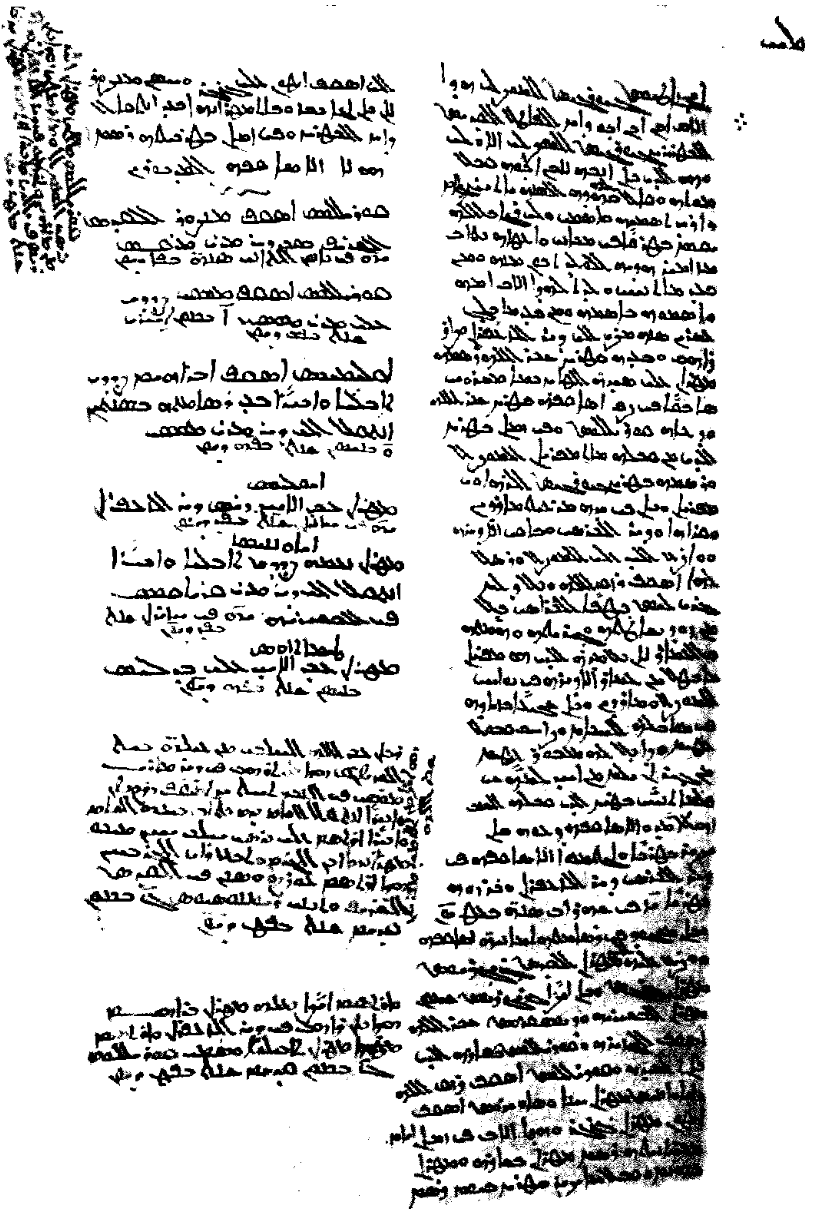
5: Ṣadad, Kanīsat Mār Diyūdūrūs, ms.Tāriḫ Mār Miḫā'īl, f. 383r



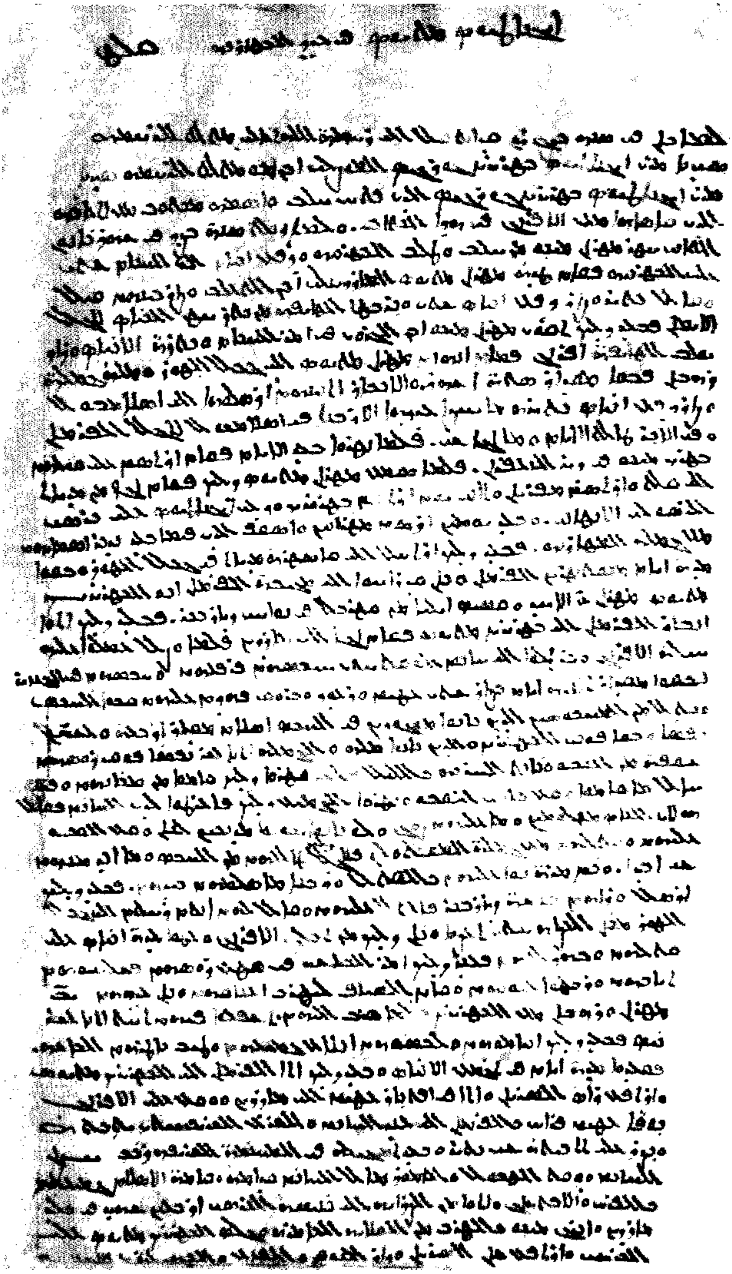
6: Ṣadad, Kanīsat Mār Diyūdūrūs, ms.Tārīḫ Mār Mīḫā'īl, f. 383ᵛ



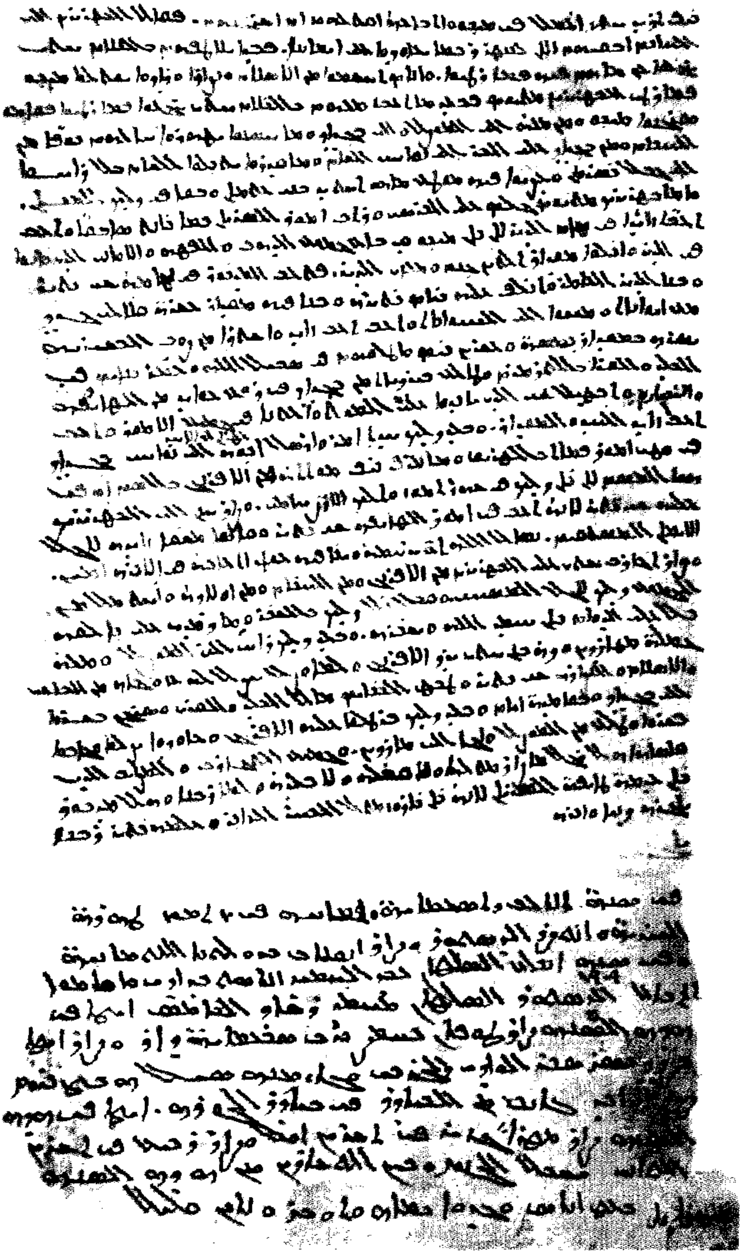
7: Ṣadad, Kanīsat Mār Diyūdūrūs, ms. Tārīḫ Mār Mīḫā'īl, f. 384r



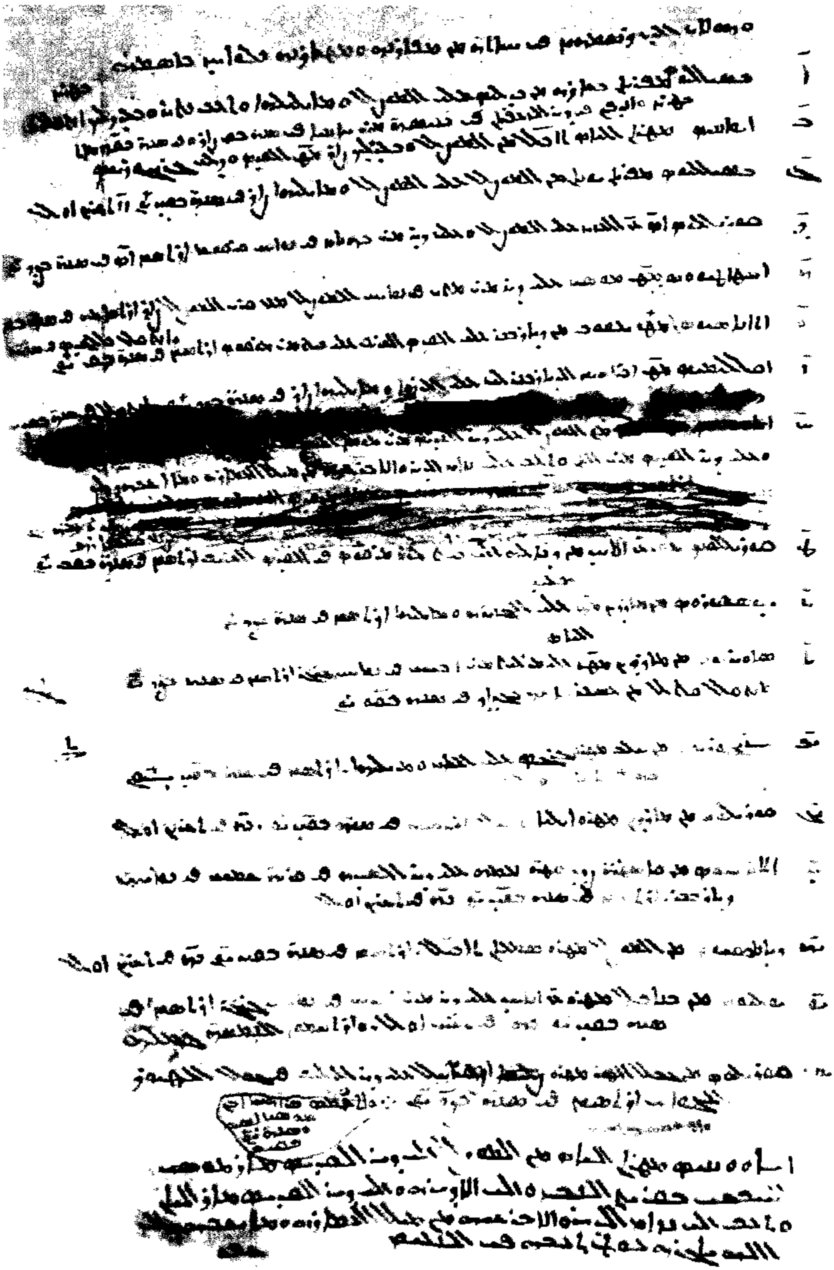
8: Ṣadad, Kanīsat Mār Diyūdūrūs, ms. Tārīḫ Mār Miḫā'īl, f. 384[v]



9: Ṣadad, Kanīsat Mār Diyūdūrūs, ms.Tārīḫ Mār Mīḫā'īl, f. 385[r]



10: Ṣadad, Kanīsat Mār Diyūdūrūs, ms.Tārīḫ Mār Mīḫā'īl, f. 385^v



11: Ṣadad, Kanīsat Mār Diyūdūrūs, ms.Tārīḫ Mār Miḫā'īl, f. 386r